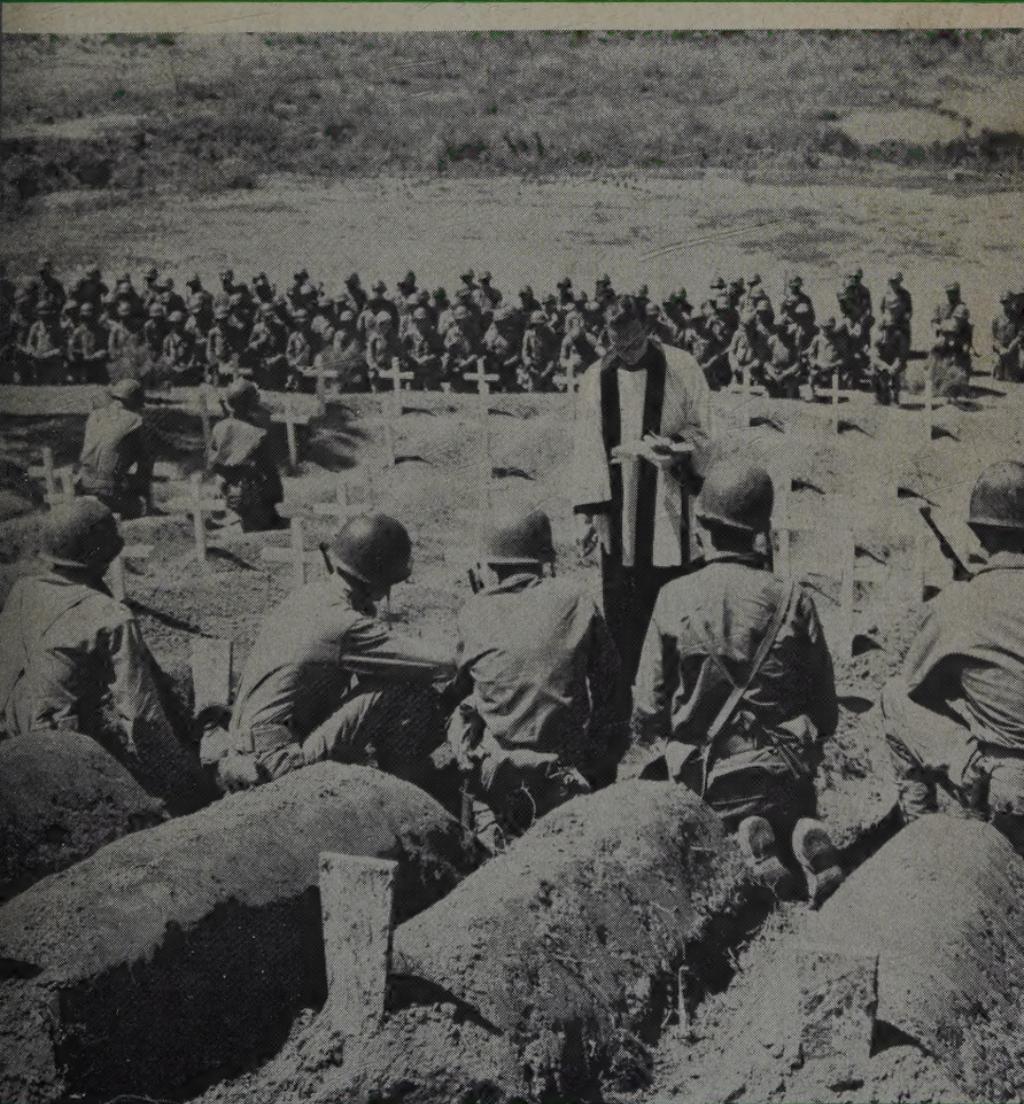
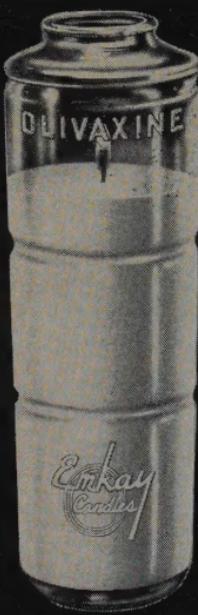


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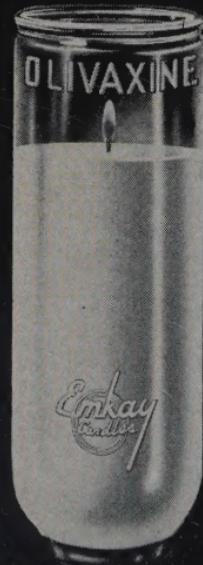
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TOTAL PLEDGED: \$433,364 GOAL: \$400,000

Number of Prospective Givers in Parish	1600
Number of Pledges Received to Date	1339
Cards not Finalized (Vacations, etc.)	172
Unable to Pledge to Building Fund	89

Average Amount of All Pledges (for 24-month payment period)	\$324
Percentage of Prospective Givers Who Pledged To Date	83.7%
Percentage of Fee and Expenses of Amount Pledged	2.68%

St. Patrick's Parish - O'Neill, Nebraska

Capital Fund Campaign for New School and Convent

TOTAL PLEDGED: \$343,177 GOAL: \$300,000

Number of Prospective Givers in Parish	613
Number of Pledges Received to Date	514
Cards Not Finalized (Vacations, etc.)	48
Unable to Pledge to Building Fund	51

Average Amount of All Pledges	\$667
Percentage of Prospective Givers Who Pledged	83.8%
Percentage of Fee and Expenses of Amount Pledged	1.78%

- Pledges to these capital fund campaigns are in addition to the regular parish support, which is maintained or increased after a 'Fair Share' Plan Campaign.
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Cover	Somewhere in Korea, the Marines gather about their chaplain in prayer for the souls of their buddies, fallen in a latter day crusade against organized Satanism: <i>Amodo jam dicit Spiritus ut requiescant a suis. Opera enim illorum sequuntur illos.</i>
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November, 1960 / Volume 16, Number 11

THE PRIEST is published monthly by Our Sunday Visitor Inc., at Huntington, Indiana. Printed in U.S.A. Entered as second-class matter Dec. 20, 1944, at the Post Office at Huntington, Indiana under the Act of March 3, 1879. Indexed in the Catholic Periodical Index. Member of the Catholic Press Association. Address all business communications to THE PRIEST, Huntington, Indiana. Address manuscripts and editorial communications to Rev. G. J. Gustafson, St. Thomas Seminary, Kenmore, Wash. or Rev. Richard Ginder, St. Mary's Church, New Castle, Pa.

EDITORS: Rev. G. J. Gustafson, S.S., M.A., Ph.D. / Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. ASSOCIATE EDITORS: Rt. Rev. Wm. L. Newton, P.A., M.A., S.S.D. / Rev. Walter J. Schmitz, S.S., M.A., S.T.D. / Rev. Paul R. Coyle, J.C.D. BUSINESS MANAGER: F. A. Fink / ADVERTISING MANAGER: Martin E. Greven / PUBLISHER: Our Sunday Visitor Inc. Copyright 1960 by Our Sunday Visitor Inc., Huntington, Indiana. Printed in U.S.A.

SUBSCRIPTION RATES: To members of Catholic clergy and religious in the United States, \$4.00 per year; \$10.00 for three years; \$15.00 for five years. Canadian and foreign postage 50 cents per year additional. To Seminarians, \$3.00 per year.



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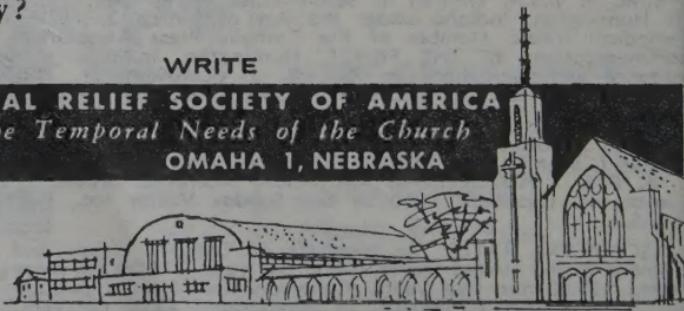
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An Irreparable Indiscretion

PRESCINDING from the enormity of the sin committed by Bermon F. Mitchell and William H. Martin, NSA code clerks who defected to the enemy, we were appalled at the ethical idiocy of Mitchell's psychiatrist, Dr. Clarence Schilt of Silver Spring, Md., in disclosing particulars of Mitchell's personal life to the House Un-American Activities Committee.

Dr. Schilt went so far as to tell Chairman Walter that he had conferred with "medical people" about the "possibility of erecting a clinic in the department, because perversion was quite a problem in the NSA and they didn't know what to do about it."

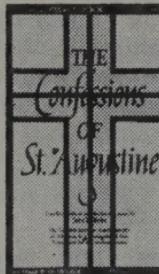
(Silver Spring is close to Laurel, Md., seat of the NSA.)

Dr. Schilt also confided to the committee that "Mitchell had consulted with him on three occasions about his atheism, aversion to his family and sexual problems." Walter quoted Schilt as describing Mitchell as "definitely" a homosexual.

Can it be possible that this physician does not understand the obligation of professional secrecy? Has he never heard of the natural, promised, or committed secret? Or are we to infer from his conduct that, when people approach a psychiatrist, everything they say may be used against them? Just what

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is Dr. Schilt's frame of mind? Does he think that Natural Law is somehow suspended when one of his patients commits an especially odious offense against society? — and, if so, where does he draw the line on when and what to "blab"?

Certainly, Dr. Schilt has committed an indiscretion that is irreparable, one that is unworthy of our free society, and one that is fated to impair forever public confidence in psychiatrists everywhere.

Red China Seat

THE following news item was written by Aline Mosby for the United Press International

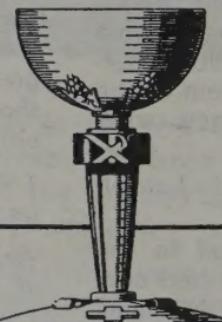
and appeared after the completion of our Editorial Comment:

Glen Cove, N.Y. — Premier Khrushchev said today that the United States appears to be losing its fight to keep Communist China out of the United Nations.

Khrushchev referred to the narrow vote in the U.N. General Assembly a few hours earlier that postponed consideration of Red China's admission for another year.

The vote of 42 to 34, with 22 abstentions, was the closest on the issue in the ten years that the United States has won in opposing discussion of Red China's entry into the organization.

At a gateside news conference in front of the Russians' baronial Long Island estate, Khrushchev said the vote showed that "America is not winning but losing" its



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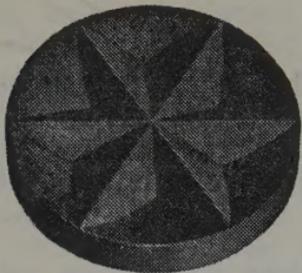
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struggle against Communist China.

"The most important thing is not the way the voting turned out," Khrushchev said. "It is not because we are so worried about China — if they expel us, we won't cry over the matter — but we are taking part in these discussions because we want to expose the stands of those who oppose it (admission of Red China).

"The time will come when all these obstacles that are being erected will tumble down like a house of cards."

Marginalia

IN their definitive vindication of the late Sen. Joseph R. McCarthy, *McCarthy and His Enemies*, Bill Buckley and Brent Bozell recall a campaign speech by Sen. George Smathers, in which he informed an audience of backwoods Floridians about the character of his opponent:

"Are you aware that Claude Pepper is known all over Washington as a shameless extrovert? Not only that, but this man is reliably reported to practice nepotism with his sister-in-law, and he has a sister who was once a Thespian in New York. Worst of all, it is an established fact that Mr. Pepper, before his marriage, practiced celibacy."

Fr. Neil McCluskey, S.J., education editor of *America*, advocates that our schools start only at the 7th grade and then go on through high school and junior college. He contends that the high school

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Archbishop Brady of St. Paul recently defended the right of the Salvation Army to hold special services in the rotunda of the Minnesota State Capitol: "What is so terrible about the use of public property for the public worship of God?" he asked. And then he added: "A little more prayer in public office might keep our appointed or hired officials mindful of something important."

The Serra Club of Lafayette, Indiana, voted to send a year's gift subscription to THE PRIEST to each of the men ordained for their diocese last spring.

The Liturgical Press of Collegeville, Minn., has published a complete English translation of the new rubrics of the Breviary and Missal and annexed documents, with an index. It is available, paper bound, at 90 cents a copy.

'Ruth'

RARELY, one encounters perfection in one or another of our literary forms. We found one such instance, *nobis judicibus*, in a movie review written by Anthony Lejeune for the London *Observer*. Mr Lejeune's concludes his remarks as follows:

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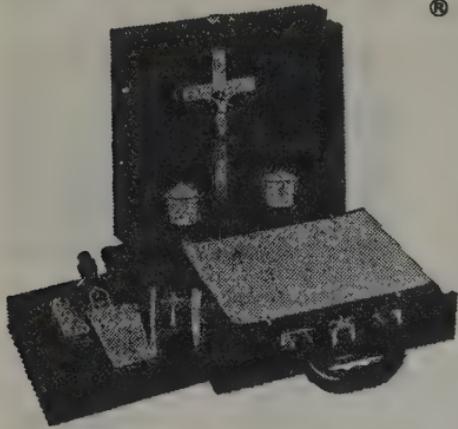
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There may have been worse Hollywood bibliicals than "The Story of Ruth," although I should feel hard put to it to name one. The acting is tolerable, but wholly without distinction. Elana Eden, a fragile Israeli newcomer, speaks with a pretty, broken accent in the title-role. Peggy Wood, who once, I seem to remember, sang gloriously in "Bitter Sweet," plods patiently through the platitudes of Naomi. Stuart Whitman, as Boaz, looks splendid on a horse. The film does not provide him with much cerebral opportunity.

Tastefully, across the credit titles, is displayed a sheaf of alien corn. The poetic touch. Charming, but it might well be countered by a touch from a bit of poetry long ago: "For out of olde feldes, as men seith, Cometh al this newe corn from yeer to yeer." So wrote Chaucer, more than 400 years ago. And he hadn't even heard of Hollywood.

Bad News

ON his return from South America, Billy Graham predicted that in ten years Brazil will be a Protestant country. He just might be right, too. His prediction ties in with what Fr. Joseph Gremillion of Shreveport told a Social Study Congress in Dublin last summer:

The diocese of Valdivia in Chile — where one priest has been ordained in the last ten years to replace six who have died — has received the brunt of an invasion of 5,000 Protestant missionaries to Latin America from the United States.

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Fr. Gremillion said that Latin America as a whole has an average of one priest to 5,000 people, as against one to 650, for example, in Ireland. But things are getting even worse in Valdivia, he says: 94% of the adults have been bap-

tized, but only 86% of the children. Fewer than 6% of the Catholics go to Mass on Sundays. Less than 3% make their Easter Duty. And 48% never go to Mass at all.

Archbishop Mannix Against

MENTION of Archbishop Mannix in a recent issue recalled a number of incidents to one of our readers. Evidently the venerable prelate has as many friends in Ireland as in his adopted Australia. Anyway—

When Abbot Finbar of Mt. Melleray in Ireland called on the archbishop in Melbourne, the latter reminded him: "It was in 1927 that I visited Mt. Melleray. And if you had passed through Melbourne without visiting me, I would never again have visited your abbey." The archbishop was then in his nineties.

(Reminds us of the archbishop who ordered a 3-year subscription to **THE PRIEST** through an oxygen tent. Although he obviously had high hopes, he was gone within the week, Lord have mercy on him!)

Prelatial titles are the exception in Melbourne, while in Sydney



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there is a relative abundance. When two Sydney priests come to the archbishop's house, Raheen, he greeted them as Monsignori. They protested that they were just ordinary, "unhonored and untitled." — "No matter, Fathers," replied the archbishop blithely, "with the Sydney priests I always use it *ad cautelam*."

Calling on the Little Sisters of the Poor one day, the archbishop asked if anything of note had happened since his last visit. "Nothing at all," replied the Superior, "excepting that the Carmelite nuns got a gift of several hens, and while they had them, Your Grace they never laid a single egg. But then they sent the chickens over to us and, would you believe it,

they've been laying quite regularly and we've had a plentiful supply of eggs ever since." — "A sure sign," the archbishop replied in his most solemn manner, "that those hens were destined for the active rather than the contemplative life."

Crockford's Plain

ROCKFORD'S Clerical Directory of the Church of England has just been published in its 78th edition. Its Preface is always a pungent survey of the Church, more pointed by reason of the writer's protective anonymity.

This year, the author inveighs against the practice in his church of regarding one diocese as more important or desirable than another — saving Canterbury and York, of course. It could lead to a veritable *cursus stipendiorum*, he

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says, which might start with a tiny diocese in the styx, advance step by step through the provinces, until the ultimate is reached with a fine fat fief in some metropolitan area.

Again, there are 44 suffragan or, as we might call them, auxiliary bishops in England. This too he considers an abuse, since apart from their episcopal consecration they have no proper authority or status. He suspects that some of the suffragans themselves are keenly aware of this.

The office exists today, he says "only because the Church lacks the courage to break with feudal ideas and divide its dioceses on a rational basis. It may happen from

time to time that for some special and temporary reason it is desirable for a diocesan to have some episcopal assistance, but," he says, "the modern creation of suffragan bishops has quite outrun theological sense, and it is a degradation of the episcopal office that we should now have a class of episcopal curates some of whom expect in due course to become episcopal incumbents."

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10% — the local paper
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14% — *Time*

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Thirty-eight Oregon editors listed their regular magazine reading as follows:

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S. E. P. — 18

Reader's Digest — 18

U. S. News — 17

Newsweek — 14

Books showing up most often among the editors' listings were *Advise and Consent*, *Lolita*, and *Lady Chatterley's Lover*. *Reader's Digest* condensations also figured prominently.

Child Marriages

ONE day last month two 16-year-olds came in to arrange a marriage. Although neither of them looked his age, the girl was especially immature — tiny, and hardly able to express a coherent judgment. The groom looked like one of the altarboys.

We did everything possible to stall the affair, but both sets of parents were in reluctant agreement — the children had threat-

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ened to run off and marry civilly unless they had their way: so, with great misgiving, we completed the formalities and saw the matter through.

We understand, though, that this sort of thing is happening with increasing frequency all over the country. The pity of it is that,

although such marriages may have worked out in other times; they are not working out now. The principals are generally the victims of "calf love" and within the year they are likely to be back in the rectory looking for a divorce:

"He shoved me!"

"Come on, now, Father — there must be a loophole. . . ."

It has seriously been suggested that the Ordinary in each diocese deliberately place obstacles in the way of marriage between minors, requiring the written consent of all four parents, plus the recommendation of the pastor, plus his own approval in each case.

That would give us men in the front lines something to fall back on. The delays might discourage the couple (Junior would have a little more time to "shove" Sis before rather than after the marriage), and they would have a few more days to simmer down and listen to reason.

If it be argued that they might elope — well, that is their decision. If their faith is that thin, we are likely to lose them anyway, before very long.

It is a matter that invites discussion. We would welcome the opinion of our readers.



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The PRIEST

NOVEMBER, 1960 / VOL. 16, NO. 11

Editorial Comment

How Are Things in Upper Volta?

WHILE in common with most people (save Cyrus Eaton) we are annoyed and even angered at the outrageous behavior of Nikita Khrushchev at the U.N., we feel upon reflection that in reality he may be doing the United States no small favor.

The picture of porcine Nikita and hirsute Fidel locked in a grotesque embrace is, admittedly, not a pretty one. The outrageous conduct of Fidel's hillbillies in a Harlem hotel, the pounding on U.N. desks and the rude shouts of Mr. K and his various imported stooges, his wild, irresponsible charges and wilder proposals, all this is simply disgraceful, hardly to be covered by the term government. It makes a mockery of the very concept of the United Nations. One sometimes gets the impression on TV that one

is an eyewitness to a Troglodyte rally in some antediluvian cave.

Clearly Khrushchev has come to make trouble—which implies also his confidence that he can do so with impunity. And why should he not think so? As summarized by *The Wanderer*, within recent months he has called the President "a weak-kneed" scoundrel, "fit only to manage a kindergarten." He has lampooned the Vice-President as an "errand boy" able "only to take care of goats." He labels the two presidential candidates, one "the son of a grocery clerk," which is a strange phrase for this friend of the workers to use as an epithet, the other "a lackey of monopoly capital."

Commented the *Los Angeles Tidings*: "Few, if any, of the hopefules who hailed the United Nations as the salvation of

peace for a troubled world fifteen years ago could possibly have visualized the present Divided Nations organization, thanks to Communist intrigue which fomented strife instead of promoting peace.

"Scarcely could these naive souls have foreseen that year after year the Communist strength would mount until this year, when it is ready to challenge the Free World for supremacy.

"Little could they have guessed that Communists would stage an unprecedented exhibition of monumental contempt and defiance by holding their 'summit' meeting on U.S. soil. How could they have known that Khrushchev and his cohorts, even Tito and Fidel Castro, would dare to make a spectacle of Uncle Sam by defaming him before the world on his own front porch?"

Eyes Of The World

What Khrushchev hopes to gain is fairly, if not completely, clear. He is making the most of the limelight his U.N. role throws upon him to impress the world, especially that part of the world now emerging somewhat shakily from colonialism and that world of smaller nations which wants to be on the stronger side. Interestingly, the General Assembly which serves as his stage has drawn nearly half its membership from Asia and Africa. We should, then,

get it through our heads that K is not at all visiting New York or the United States but the United Nations, which organization happens, awkwardly and at our behest, to be located on the East River. Here he finds that he can seize upon the precious opportunity of showing Russia to the uncommitted world as the champion of peace, of national sovereignty and of true internationalism triumphant over the imperialism of capitalist countries. Well may he be thinking of China, too, if indeed there be a widening rift between these two nations. As he sits amidst his satellite monkeys he can show the Chinese what the Warsaw pact means to them.

It appears to us that he is arguing from a position of strength.

For one thing, the United States seems to be losing its freedom of decision and action. Within the slaughterhouse of Hungary in 1956, the U.N. made the U.S. impotent. When we sought the two-thirds Assembly majority for a strong stand against Soviet atrocities, the votes were simply not there. In 1958, the U.S. narrowly missed being censured by the U.N. for landing troops in Lebanon at the request of a legitimately constituted government. Last fall when the Soviet Union made its move to get Red China admitted to the Assembly, it lost by only 44-29 votes. The

prospect, dismaying as it may be, of a U.N. dominated de facto by Russia, by Russian satellites and neutralists is one that at least must be faced. Whereas the General Assembly at one time consistently allied itself with the West, it now tends, or threatens, to vote a pro-Soviet position.

Dag Hammerskjold has apparently just won an encouraging victory. For that we give thanks, crediting him with considerable ingenuity and vigorous enterprise, but we can hardly anticipate what the situation will be even by the time this editorial sees the light. Particularly is this true in view of a rapidly changing and highly unstable day-to-day situation.

Unfortunately, to an alarming extent, we are all the victims of our vocabulary. We do not and cannot think by means of mere words, words being at best the expression of ideas. Hence, too often we tend rather to accept words unwittingly without looking at the realities behind them, at the concepts they may or may not imply. We hear "United Nations" but we do not perceive the pull of antagonistic powers that takes place in that imposing monument to lofty idealism which rears up against New York's skyline. We read that 13 new nations have been admitted to the U.N. and we are impressed. But what do these names mean:

Cameroon, Togo, Upper Volta, Dahomey, Niger, Gabon and Chad? As the *Wall Street Journal* has put it: "We note that a 'government' proposes such and such, and we hang upon the words of a 'president,' a 'general' or a 'minister.'

"Now all these words—nation, government, president, general—automatically conjure in our minds the images of nations, governments and offices with which we are so familiar. And at times it is very difficult, if not impossible, to remain aware that sometimes the words used describe nothing remotely resembling the image in our mind's eye."

Fictions In Africa

The *London Tablet*, for one, views these new governments with something less than jubilation, succeeding in getting beyond the terms to the actuality. In the August 27th issue, it dismisses them as "fictions in Africa." The leading front-page editorial makes the observation that the Afro-Asian bloc will equal almost half the total Assembly, that if any one of these splits in two there will still be more Africans. We might add that already the Mali Federation has come apart at the seams: one section, formerly French Sudan, still insists that it is the Federation of Mali while the other section, un federated, seeks separate entry as Senegal. The Cameroons and

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the Congo are obviously fissionable material. Many other pseudo governments are either highly unstable or financially flat broke, or both. Somalia, a French holding due for independence, has practically nothing with which to support itself. In any case its Bureau of Internal Revenue, should one exist, would be the most frustrated governmental branch in the world, what with trying to lay hands on its taxpayers who are largely members of nomadic tribes. Somali, a former Italian territory, will need \$5 million each year from outside sources just to pay its government's bills. The relatively rich Congo is urgently in need of some \$100 million for technical aid to train replacements for Belgian executives.

We are not by any means poking fun at national aspirations but there should be some correlation between aspiration and possibility. "These people are dreadfully inexperienced," one American diplomat is quoted as saying, "but sometimes you have to let them make mistakes; they resent being told what to do." A number of delegations, for instance, have arrived without sufficient funds to pay hotel bills or fortified with foreign currency that local hotel keepers will not accept. But, though they may be broke or ignorant, they do have that all-important vote.

Hence the imminent danger

that the U.N. may be approaching a stage at which the United States will find itself the victim of legalized blackmail. We must have those votes. Can we actually depend on good will or understanding or appreciation of the situation or shall we buy our way out? It is not an enviable position to find ourselves in.

The fact is that we find ourselves trying to outmaneuver the Communists for the favor of nations which find it profitable to be "neutral." "The United Nations may have been an instrument of the United States," says a British diplomat, quoted by the *Wall Street Journal*, "but that day is gone." The Indian Ambassador to the U.N. views the situation with obvious relish: "Neither bloc is going to be able to have its way and that's a good thing." He has a point! The U.N. Ambassador for the Ghana Republic whose attitude seems more or less typical of the fledgling African nations remarks, "The Latin Americans may vote as the U.S. commands but we Africans will not." He foretells that the African states will form their own bloc to pursue their own selfish aims: "We'll vote together on things affecting African interests and, on other matters, we'll vote on their merits." Why not?

Selling The Vote

The Latin Americans in their turn hasten to add that they

HOW ARE THINGS IN UPPER VOLTA?

will not vote at U.S. commands. "Our votes," says a Venezuelan, "will be all the more important under present circumstances." No wonder we are currently taking about more aid to Latin America and the formation of closer ties. We are in the market for friends. We will have to heed the host of nations demanding the outpouring of billions in foreign aid to please anyone who is now aware of his power to sell a vote. This could start a chain reaction. At the very moment when this international organization is increasing its powers to an unprecedented degree, more and more doubtful political entities are finding themselves suddenly important in world affairs. One American delegate frankly confesses, "We're going to have to get used to the idea of losing votes in the U.N."

While there was a time when the United States could tell the world that it would help its friends, and that any reasonable proposal was a mark of friendship, we are not so sure at all that this situation still endures. We seem rather to have been jockeyed into another position where we must chase the

native of Chad and Gabon as well as woo the citizens of larger powers, money bags in hand. We are losing the world's respect to the extent that we are forced to beg and buy good will. It is, in fact, impossible to do so.

Well, what has Khrushchev to do with all this? How can one speculate that he may in reality be doing the United States a favor by his rantings and ravings in the U.N.?

One is not always grateful to the man who wakes him from a sound sleep, particularly when he is involved in a beautiful dream wherein he is the hero of the whole world, the greatest benefactor of the ages, the savior who alone can provide the solution to cosmic problems and bring peace and plenty to all. But one must wake up sometime.

If Khrushchev can wake up the complacent United States to a sense of reality (even if he has to frighten some of us half to death), he will, indeed, be our unwilling and unwitting benefactor. If Khrushchev, by his scarcely veiled tactics, can open our eyes to the world around us, we will all be in his debt!—G.J.G.

◆ Whose Fault?

"We can offer unity only on the same terms as we enjoy it ourselves — complete submission to the voice of God speaking through His holy Church. If they won't have this, it is not we who hinder unity." — Cardinal Manning.

For Your Information

NCWC NEWS SERVICE

The 1960 Olympics

CHARGES from Protestant sources that Protestant athletes in the Olympic tournament were "totally deprived" of religious assistance have recently been reported by a U. S. news service, with considerable detail.

Four days after the first story, the same news service reported that Protestant pastors were granted entry permits to the Olympic Village, and that an announcement to that effect was "greeted with much satisfaction in Protestant circles" in Rome.

The N.C.W.C. News Service made an investigation, with the following results:

The Federal Council of Italian Evangelical Churches was quoted as declaring that its request for appointment of a Protestant minister to the Olympic Committee for Religious Assistance was turned down.

We are told that Msgr. Nicola Pavone was appointed head of the Olympic Committee for Religious Assistance by the Italian National Olympic Organizing Committee, not the Church itself. He had been ecclesiastical assistant for the sports program of Italian Catholic Action.

The appointment was made

because the Catholic Church is the majority religion in Italy, the host country. His office was to represent all denominations, and not Catholics alone.

The request, made by the Protestant Council, was that a non-Catholic should be appointed with equal authority to Msgr. Pavone. This was denied by the Organizing Committee (not the Monsignor) on the grounds that Msgr. Pavone would serve for all, and that the Olympic constitution specifically barred religious intrusion by denomination for the Games.

The original news story of the agency concerned quoted the council as saying that Msgr. Pavone turned down a second request.

Actually, Msgr. Pavone's office had no right or competence in this matter. The council representatives approached Marcello Garroni, secretary of the Italian National Olympic Committee, who could grant admission, and Mr. Garroni affirms that he granted permits for four Protestant ministers to visit the Olympic Village.

The council was further quoted as charging that listings of services in Rome's Protestant churches, handed to the committee, were not distributed to the athletes.

FOR YOUR INFORMATION

We are told that the president of the council, Methodist pastor Marrio Sbaffi, at Msgr. Pavone's request, sent this list to the organizing committee for distribution, and this was done, with only the delay necessary for translation. This information was transmitted to Pastor Sbaffi.

The council is quoted as making the assertion that when the Danish Lutheran cyclist Knut Jansen collapsed and died, a Lutheran pastor was informed only hours after the accident.

We are told Msgr. Pavone's office was not immediately informed of this matter, but when the news finally was received, Msgr. Pavone and his assistant at once tried unsuccessfully for several hours to reach the Evangelical headquarters by telephone.

It was stated that the Danish Embassy made a "sharp protest" in the Jansen affair.

We are told the Danish Embassy in Rome denies it issued a protest in the matter.

Queried by the N.C.W.C. News Service, Pastor Sbaffi agreed that it is a distortion to say that Protestants were "totally deprived" of religious aid, since athletes were free to seek out the church of their choice in Rome and since anyone could enter the Olympic Village reception center and ask

to contact whomever he wished.

Newspapers in the United States have published a column by "Cassandra" (William Conner) of the London *Daily Mirror* on a bar in St. Peter's Basilica. What is put forward in the column as fact is substantially correct, but any inference that the bar is a drinking resort would be incorrect.

The bar is situated in one of the rooms off the main church in a series of halls leading to the treasury. Its major function is to be of service to priests who have finished celebrating Mass and who want coffee or something to eat before leaving the basilica.

The term "bar" as used on the continent of Europe is a general one signifying the American equivalent of coffee shop rather than saloon. Coffee shops in Europe may serve alcoholic drinks for those who want them, but such trade is incidental.

Cassandra's implication that the presence of such a bar is unbelievable ("Few people will believe you when you tell them . . .") and his emphasis on the availability of alcohol at what is essentially a snack bar ("Would you like a Scotch? . . . a rum . . .?"), clearly distort the purpose and function of the bar in Peter's.

The Cassandra column states in part:

"Few people will believe you

THE PRIEST

when you tell them that there is a bar deep in the heart of the holy, consecrated structure of St. Peter's on the left bank of the Tiber. . . Would you like a Scotch? They have the best and the price is less than in most Roman bars. Would you like a rum only a few yards from the

most sacred part of the first basilica of the Roman Catholic world? It's yours for the asking. . .

"You can get huge buns, great slabs of milk chocolate, chips, coffee, Coca-Cola (ah! sweet face of America), peanuts, and fruit. . ."



The Death of Oscar Wilde

"I wrote to Father Osmond Cooke, Superior of the English Passionists in Paris, and received from him the consoling news that one of his community, Dublin-born Father Cuthbert Dunne, had attended Wilde on his death, had received him into the Church at his own urgent wish, and administered to him all the last rites, whilst fully conscious, though unable to speak, and exhibiting every sign of genuine penitence.

"'My moral obliquity,' Wilde said to a friend who visited him in his last illness, 'was largely due to the fact that my father would never allow me to become a Catholic.' "—Abbot Sir David Hunter Blair, O.S.B., in *In Victorian Days*

The Use and Abuse of Whiskey

About a recent book

JOHN E. COOGAN, S.J.

"**N**ARCOTIC ring uncovered in Public School 78!"

We Catholics might be tempted to feel some complacency when we read such headlines, reflecting that such conditions are not found in our own schools. But there is in our country an army of four million narcotics—alcoholics in the strictest sense of the word—a large proportion of whom are of our faith. No one knows the exact proportion, but estimates for Alcoholics Anonymous show us 100 per cent over-represented. Public authorities shrink from pointing the finger at particular groups, but from New York City we learn that of the 12,000 alcoholics treated in three hospitals in a recent five-year period, 80 per cent were Irish Americans.

And the alcoholic army is growing. A noted authority estimates that in his own huge area the number has doubled in ten years. In one midwestern state the problem of alcoholism is five times as large numerically as all other mental

problems combined. And yet we are speaking only of alcoholism in its acute stage, the stage in which there is physical dependence and such compulsive drinking that "one drink is too many and 50 are not enough."

In the alcoholic army are found too many priests. Fathers and mothers through happy tears have seen those sons anointed with the priestly oils and given the divine commission, "Going therefore, teach ye all nations." With the graces of their vocation they might have "walked to the stars." But they stumbled and crawled to the gutter. Instead of furthering the cause of Christ they are demonstrating the fatal fertility of the sins of a priest. And yet, over large areas of our country, little of a consistent, systematic sort seems done to better things. In our seminaries, mention of the problem of drink is likely to be met with a laugh — like the frustrating laugh of the delinquent juvenile. Gatherings of priests seem incomplete unless hard liquor is served. We pass from the incense and candle-light of the 40-hour devotion to a "few tall ones on the rocks." With of

Nationally known as a sociologist and a frequent contributor to this journal, the author is on the faculty of West Baden College, West Baden Springs, Indiana.

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course "one for the road." (Auto accidents in America are yearly taking almost 40 thousand lives and are breaking one and a half million bodies.) As Cardinal Manning said, "The drunkards of next year are the moderate drinkers of the last."

Now picture the too frequent end-product of this indulgence: I see a sometimes recalcitrant, often a prideful, but always a sick priest of God, stumbling down the road of alcoholic oblivion in the nameless dread which stalks the steps of the obsessed. I see a man who, whatever his cheap bravado, however loud his boast and bombast, however jaunty the false swagger of his pretense, walks in terror and sickness — sickness of body, mind, and soul."

An Earlier Time

How long have we priests been contributing to such deadly delinquency? Archbishop Edwin V. O'Hara in 1955 said that during the first 15 years of his priesthood no one in his rectory ever thought of drinking. "We had a number of different assistants (he tells us) and it was not that there was any rule—it simply never occurred to anybody. I can say very definitely that the direction that young priests receive and the encouragement they receive from their fellow-priests has quite a bit to do with their attitudes."

In those days before World War I, Catholic children were given the pledge at their confirmation. They promised not to drink until they were 21. And, by and large, they kept their promise. A bottle of whiskey might stand on the pantry shelf at home and offer no more temptation than would a bottle of shellac.

Then came Prohibition. The Women's Christian Temperance Union terrorized legislators into passing the 18th Amendment, even though "with a whiskey breath." In reprisal, indignant, law-abiding citizens for whom alcohol had meant nothing, now began their home-brews and alcoholic concoctions of every kind. In one national convention of Catholic youth the proposal to take the pledge was rejected on the score that "We refuse to give up the one effective way we have to protest against the 18th Amendment." Today, in consequence, we have our growing army of four million alcoholics staggering into oblivion, with here and there a priest.

What help are we giving these priests? One well known lay worker for priest-alcoholics remarks, "As far as I have been able to determine, the Church has not made a single new mistake in centuries in treating the alcoholic priest. It has continued to repeat the same old mistakes, in the face

of obvious failure. If mistakes must be made, let us at least make some new ones, and learn better means and methods from those we make."

Fortunately, individual priests among us—with the approval of their superiors, including the Holy Father—are doing something. For the past 12 years the National Clergy Conference on Alcoholism, founded by Fr. Ralph S. Pfau (its Executive Secretary), has met in some eastern or midwestern city, bringing together the interested clergy and their professional co-workers, including medical men and psychiatrists most noted for their work among alcoholics. Each year the Conference proceedings have been published in Blue Book form. Now we have the most helpful of those materials collected into what Bishop Pursley of Fort Wayne whimsically calls "The Best of the Blues."*

Bad Example

In this impressive volume we learn what is the meaning of alcoholic addiction. "Addiction," we are told, "is a way of living that involves dependence on harmful quantities (that is, toxic quantities) of any chemical capable of producing welcome effects." As to the cause of the addiction, one medic

wise in the ways of alcoholism remarks that "I know what starts drunkenness in most of the people who started out *normal*. It was their *first drink*. If they hadn't taken that, they would be *normal* still. I also know what caused the *first drink*. It wasn't *craving*; it was imitation. Therefore, I put down *example* as the root cause of most drunkenness."

Some students of alcoholism see neurosis as the causative agent, but other experienced observers doubt this. They remark that all of us are neurotic in some respect. Moreover, neurosis is an inevitable consequence of heavy and continued drinking; and the consequence should not be confused with the cause. One medical expert gives as his opinion that the "most common single background factor in addiction is loneliness, aloneness, the *lonewolf* approach to problems."

Cardinal Curley feels that "the role of spiritual director has been too often neglected in the confessional. We give people absolution, and of course, that straightens out the past as far as the remission of guilt is concerned. We may even add a few words of encouragement and that helps take care of the present as far as worry is concerned. But the future is largely neglected unless we devote much more time to the positive constructive work of spiritual

* Alcoholism—A Source Book For Priests: An Anthology, publ. by the National Clergy Conference on Alcoholism, P. O. Box 1194, Indianapolis, 1960, pp. x plus 685, \$6.95.

direction which penitents need no less really than they need absolution."

The consequence of continued, heavy drinking is likely to be addiction, in which one's physiological structure is so affected that there is a crying need for alcohol. This dependence often puts such pressure on the appetite that the will cannot function freely. Hence the alcoholic turns to his bottle as iron moves to the magnet. Alcoholism then is called a disease. Not that it was not culpably developed — although even here the difference in culpability between individuals can be great—but that alcohol is now a physiological demand, much as is oxygen for breathing.

Humanly speaking, the alcoholic is now hopelessly beyond his depth. No matter what happens he can never again use alcohol as a beverage. And if he is to be saved from alcoholic enslavement it must be by another. Here is where Alcoholics Anonymous comes in. Today, after a growth of 15 years, it numbers 200,000 souls, maintaining sobriety by spreading sobriety. This is now their way of life. The whole process is guided by an orderly 12 steps so in keeping with human nature that priest-students of the movement call it little less than inspired. The great pity is that it is being used on only one alcoholic in 20.

Out of the Gutter

Even some religious superiors seem to treat AA with indifference, as perhaps just another fad. But those superiors who have tried it fairly and thoroughly will appreciate the description given by the President of Seton Hall University, of the fruits of its labors: "It is a wonderful thing as a priest (he tells us) to see men and women dead to themselves, dead to their families, and dead to their religion get up out of the gutters of their communities and walk. With their feet on the ground, they know that they come from the earth and are earthly; but with one hand in the hand of God, and one in the hand of an AA friend, they may stumble—and once in a while they may fall—but they will rise again, for now they can see, and have a pair of eyes pointed to heaven and their final destiny. AA offers one of the greatest apostolates in the world today."

The volume under review treats largely of the product of priestly alcoholic addiction. We may, however, single out for special emphasis those remarks that deal with prevention. Is there no place in America for such a Pioneer movement as has so revolutionized the drink situation in Ireland? In that country arrest for drunkenness has almost disappeared. The reasons are multiple, but the

THE USE AND ABUSE OF WHISKEY

Pioneer program through which those for whom alcohol is no problem pledge themselves nevertheless to total and perpetual abstinence is the star shining through it all. Members of the Pioneers pledge themselves through the following "Heroic Offering," which they renew every day:

For Thy greater glory and consolation, O Sacred Heart of Jesus, for Thy sake to give good example, to practice self-denial, to make reparation to Thee for the sins of intemperance, and for the conversion of excessive drinkers, I will refrain for life from all spirituous drinks.

Each member of the Pioneers is then to live a life of active furtherance of temperance, looking upon every man as his neighbor with regard to drink.

Total Abstinence

As to the possibility of such a pledge in America, Fr. John C. Ford, of the Catholic University, a notable figure in NCCA, says there seems an unexpressed, implicit feeling among many of our priests that there is something un-Catholic about total abstinence. Some erroneously feel, too, he says, that a priest must drink "in order to draw souls to Christ, or in order to be a priest who is socially acceptable to his fellow priests."

Fr. Raymond J. H. Kennedy

of Le Moyne College, however, has a suggestion: "I tell our scholastics that if we want to recommend total abstinence as an act of reparation to the Sacred Heart, such a recommendation will have little effect unless we ourselves practice total abstinence. Maybe that is what holds some of us back from preaching total abstinence. It is hard to preach reparation unless we ourselves are making reparation."

But to encourage such self-sacrifice, the Catholic Total Abstinence Union is still among us, under the presidency of Fr. John Keogh of Philadelphia. Before the days of Prohibition the Union was very influential, but after the passing of the 18th Amendment, the common saying was (as Fr. Ford reminds us), "Let Uncle Sam take care of it." The Union still carries the approval of the hierarchy and of the Holy Father. It is enriched by indulgences and is quite active in some places. Of the Union, Pope St. Pius X in 1906 said that "It is Our hope that by conferring such abundant favors, not only Bishops, priests, and men of religious orders, but also the rest of the faithful, may resolve to bear witness to their regard for the Union and become members of it." Can it be that the unwise appeal of the Women's Christian Temperance Union to the "secular arm" to handle the American drink-problem has

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turned Catholics finally from an organization as successful and as highly approved of as was the Total Abstinence Union?

The volume under review is almost silent on anything south of the Ohio River or west of Kansas City. Of course there is generous work being done in those areas but it might be suggested that the national effort would be more fruitful if all efforts were combined. This volume will show what the NCCA has done and what can be done. It is offered as a source book

for the priest. It tells of the founding of the NCCA, its ecclesiastical approval, the nature of the alcoholic problem, the nature and history of Alcoholics Anonymous, and the resources for rehabilitation of the alcoholic priest. Surely every rectory and religious house should have a copy. Then a pastor or superior can be truly informed on this complicated subject and can say that he has made it practicable for his assistants to get the information needed for their priestly labors and priestly lives.



Saving the Expense

It appears that three relatives were sadly discussing the funeral of a "small" farmer who was lying at death's door. But they didn't know that, his bedroom door being ajar, he could overhear their conversation.

Now, as our farmer was heavily in debt, the first relative suggested that, to save expense, they should do without a third "mourning" car at the funeral.

The second relative agreed, but the third chipped in: "I'd cut out cars and flowers altogether. The hearse will be enough."

The dying man managed to raise himself on an elbow and, mustering all his strength, shouted: "Wisha, if that's the way ye want it, get me my pants . . . I'll walk to the graveyard."

—The Irish Digest

'Father, Could You Spare a Quarter?'

His least brethren

V. J. DUNIGAN, C.M.

“THE poor you will always have with you” is an eternal echo that has come down the corridors of centuries. It crescendoes off the walls of any railroad station in a large city.

I came out of Grand Central Station in New York and he was half a block away, but he saw me right away. He was dressed in a World War I Army coat, a fedora, and mismatched shoes. He was weaving a bit but he spotted me and “turned me in” as a Notre Dame line-man turns in an opposing half-back who tries to skirt the end. Like the old pro that he was this bum turned me in and pinned me to the wall. He knew me. All bums know me. They know that basically and essentially I’m one of their brothers. They know that my Divine Master and my earthly mother taught me that. They know that if it was not for God’s generous grace I could be wearing the same kind of shoes they are, instead of a collar and wing-tip buckskins.

Automatically I got my over-coat open and one hand in my pocket and started fumbling for a quarter. This annoyed my new-found pal.

“Hold it a minute, Padre,” he said, sternly wagging a finger in my face. “At least have the good manners to let me make a pitch first.”

So I had to stand there while he told me the Story. Rich looking guys passed us by. He paid no attention. He knew they weren’t bums. He knew he would only waste his time with them.

I don’t know what quality it is that makes us brothers know each other but I do know that it is something that is recognizable from long distances. While the Roman collar neon-lights your presence, the pros can recognize you in a bathing suit, or even if you are wearing a gray scarf. Once I was sitting in the parochial squad car halted at a red light in the center of Five Corners. From the farthest point away a brother started toward me. The way he was walking he stepped on every paving block in the area.

“Please, Lord, make this light turn green.” It stayed on red. The brother came up and took one side of the car firmly in both hands.

“Come on, Father,” he ordered. “Gimme a quarter.”

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There was nothing I could do. He had hold of the car. I couldn't move.

I have a priestly friend and a friendly priest who happens to be a monsignor. He too knows full well that he — except for God's grinding grace — would be a member of the fraternity, because he gets the same treatment from the brothers I do. They even seem more brotherly because of his red rabbat.

"One stopped me last night," the monsignor said yesterday, "and asked for a buck. He said it was for his mambo lesson."

On another occasion the monsignor was stopped by a bum who was taking up a collection to celebrate his mother-in-law's misfortune in falling down the stairs. They don't waste such good stories on me. Last week I was nailed by a brother who stated flatly, "C'mon, Pal, I'm taking up a collection for alcohol."

The Finest Treatment

The brother who gave me my finest treatment, however, spotted me one night going into Shibe Park to see a ball game. He was dressed to the teeth. He had shoes on without socks and a flappy dirty Panama. The rest of his body was tastefully covered with one of those one-piece cloth jumpers that auto mechanics and jet pilots wear. This coverall had pockets

everywhere — under the arms, inside the elbows, on the knees, everywhere.

"Like baseball, Father?" Know Fr. Kelvey? He taught me to pitch at St. John's High School. Here's a Sacred Heart badge he give me for beating St. Augustines." His frantic search through the pockets was accompanied by an audible, "Where in hell is it?"

I was a little moody, so I shook off the search and fumbled for the quarter. The only change I had was a half-dollar — in one piece, of course.

He ambled over to the light, inspected the haul, saw it was half a dollar, and came back. "Let me have your address, Father," he demanded. "I will, of course, mail this loan back to you." I found a rectory card somewhere, and he put it in his pocket — a knee pocket where you keep a screwdriver.

I never did get that half dollar back and I wonder at times if the people who run the United States mail are very careless.

The sacerdotal treatment of panhandlers varies. Some scold. Some give a temperance ferverino. Others flee, fortified with the self-satisfied assurance that it would be "used for drink." Others charitably refer the bums to the nearest Franciscan monastery (God bles-

them) breadline. In these days of spiritual socialized and systematized charity that can be worn as easily and chipped off just as easily as a woman's nail polish, the bums still remain personal stepping stones

to salvation. Such opportunities can be neglected only at one's own risk. Bypassing a bum's "gimme-a-quarter appeal" could earn a wrathful condemnation: "It takes one to know one."



Latin-Vernacular Ritual

The Irish Hierarchy at their meeting in Maynooth in June, 1959, sanctioned for submission to the Holy See a Latin-Vernacular Ritual which had been under preparation for some time. An indult for its use has now been granted by the Sacred Congregation of Rites. This indult approves the Ritual as submitted and permits the use of English or Irish in the administration of the sacraments of Baptism, Holy Viaticum, Extreme Unction, and Matrimony, and in the Apostolic Blessing, Funerals, etc, in the same terms as the use of the vernacular has already been granted in particular indults to France, the United States of America and to various other countries.

This tri-lingual Ritual will be printed and published by Messrs. M. H. Gill & Son, Dublin.—**The Irish Ecclesiastical Record**

Baha'i World Faith

MR. WILLIAM J. WHALEN

Vic Damone's new loyalty

WHEN singer Vic Damone announced recently that he was leaving the Church to become a Baha'i most Catholics probably wondered what in the world a Baha'i could be. Many residents of the Chicago area have no doubt seen the gleaming white Baha'i temple on the shores of Lake Michigan in Wilmette but few know anything about the religion which inspired its construction.

Briefly, Baha'i is an offshoot of Islam bearing about the same relation to that faith as Mormonism does to orthodox Christianity. The cult demands the same unquestioned acceptance of its prophets and scriptures as Mormonism demands of Joe Smith and his Book of Mormon. To Moslems the Baha'is are simply heretics.

Most of the world's three million Baha'is live in Persia where the faith originated about 100 years ago; another sizeable group live in India. The American branch of the Baha'i World Faith counts a tiny (about 10,000) constitu-

Mr. Whalen's Separated Brethren (Bruce) has gone into a revised edition this fall, and his Catholics on Campus will be released in January.

cy, a fairly extensive literature in English, one House of Worship, and a potential for growth which should not be belittled.

Unity is the theme of the Baha'i movement. Baha'is preach the essential unity of all the major religions and the brotherhood of mankind. They plump for the United Nations, the international auxiliary language Esperanto, elimination of race prejudice, compulsory education, equal rights for women, a world court, the harmony of science and religion. The last Guardian of the Faith, who died of a heart attack in London, summarized the religious basis of the cult as follows:

"The fundamental principle enunciated by Baha'u'llah, the followers of His Faith firmly believe, is that religious truth is not absolute but relative, that Divine Revelation is a continuous and progressive process, that all the great religions of the world are divine in origin, that their basic principles are in complete harmony, that their aims and purposes are one and the same, that their teachings are but facets of one truth, that they differ only in the non-essential

aspects of their doctrines, and that their missions represent successive stages in the spiritual evolution of human society."

On the surface the cult seems to offer modern man a progressive common sense faith quite in harmony with many noble aspirations. Its creed might almost be taken over as planks of a liberal political party. Esoteric Bahaiism, however, turns out to be considerably more dogmatic than appearance would indicate. Doctrines of its two Persian prophets must be accepted as divine and infallible. In its foreign versions it is frankly anti-Christian as well as anti-Islam. Membership involves obedience to a highly centralized spiritual authority and the cult can only be compared to the Mother Church of Christian Science in the zeal with which it censors, guards, and directs devotees and dogmas.

A tradition of the Shaykhis sect of Shi'ih Islam concerned the appearance of a Messiah, the mysterious 12th Imam a n, similar to the Jewish belief. In 1844 a young Persian merchant, Mirza Ali-Muhammad, declared himself to be the Herald who like John the Baptist would prepare the way for the Messiah. (Pamphlets of the cult tell us this took place two hours and 11 minutes after sunset on May 22, 1844.) He persuaded most of

the Shaykhis to accept his claims. Hounded by the Islamic leaders the young man, who took the name the Bab (the Gate), was exiled, imprisoned, tortured and finally executed in 1850. One of his mentally unbalanced disciples took a pot shot at the Shah which precipitated a wholesale massacre of more than 10,000 Babis.

'The Promised One'

The Babi who declared himself to be the Promised One, known to us as Baha'u'llah (the Glory of God), suffered the same persecution. An early follower of the Bab, whom he never met personally, Baha'u'llah succeeded in establishing his claim to prophethood in the face of about 25 rivals in the Babi movement. His half-brother led a smaller group of Babis who rejected Baha'u'llah's claims and still await the Messiah.

Baha'u'llah spent more than 40 years in and out of prisons and died in a Turkish penal colony in Akka in 1892. In more than 100 volumes and tablets he elaborated his religious views. According to Baha'u'llah (the Blessed Perfection as he was called), every age receives a Manifestation of God and a spiritual message suitable to its level of understanding. He acknowledged the authority of the earlier Manifestations — Abraham, Moses, Zoroaster, Jesus, Buddha and Mohammed

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— but maintained that he had been appointed to be the prophet for the present age. A basic Baha'i belief asserts that all the major religions teach the same divine truths, perverted only by misinterpretation and the dogmas of later orthodoxies.

In a series of open letters to the world's rulers, Baha'u'llah urged the recognition of his claims. Among the recipients were the Pope, Queen Victoria, the Sultan, the American presidents, the Kaiser, the high priests of Zoroastrianism, and the leaders of the Shi'ih and Sunni branches of Islam.

When he died, the mantle of leadership fell on his eldest son, Abdul-Baha (the Servant of Baha). He also spent about 40 years in prison but was released by the Young Turks in 1908 and later toured Egypt, Europe, and the United States. He broke ground for the Wilmette temple in 1912—it would not be dedicated until 1953. He made his home in Haifa and was knighted by the British for his humanitarian work during World War I. After his death in 1921 his body was placed in a mausoleum on Mount Carmel; the cultists buried the body of the Bab in the same area after hiding his remains for 60 years. Abdul-Baha interpreted the writings of his father and is honored as one of the world's great religious figures by the Baha'is but he lacks the divine

authority of the Bab and Baha'u'llah.

Headquarters at Haifa

His grandson Shoghi Effendi Rabbani, an Oxford student, succeeded to leadership. He continued the expansion and administrative organization of the cult until his death in 1957. The cult is now governed by a temporary body of 27 known Hands of the Cause. In 1963 the Baha'is will elect a new administrative body. One of the Hands of the Cause is Shoghi Effendi's widow, the former Mary Maxwell of Montreal. Haifa remains international headquarters; there the cult maintains a number of marble buildings and shrines.

Spiritual numerology fascinated Baha'u'llah and his devotees. For example, the number nine holds a special sacred significance. Baha'u'llah maintained that his new religion, the ninth, was built on the eight major world religions which preceded it; these he identified as Sabianism, Buddhism, Hinduism, Zoroastrianism, Judaism, Christianity, Mohammedanism, and Babism. Local spiritual assemblies receive recognition when they enroll nine members. They elect nine members of the National Spiritual Assembly at Wilmette. Nine of the 27 Hands of the Faith must live in Haifa. The Baha'i Houses of Worship must be built with nine sides, etc.

Designed by a French-Canadian convert, Louis Bourgeois, the Wilmette temple cost more than \$2,600,000 and seats 1,200 in the main auditorium. The exterior has been covered by a special pre-cast stone which gives it a lacy appearance. The nine alcoves are decorated with sayings of Baha'u'llah; like the mosque, the Baha'i temple employs only geometric designs or Arabic script for decoration. The outside columns depict the chronology of the major religions by means of the ancient swastika, the Star of David, the Christian cross, the star and crescent of Islam and finally the nine-pointed star of the Baha'i faith.

No Professional Clergy

Like Islam the Baha'i faith employs no professional clergy. Local congregations get together every 19 days for worship which consists of prayer, meditation, and scripture readings. Only solos and a-capella singing are allowed. Each year Baha'is observe a 19-day fast patterned after the Moslem Ramadan. No food or drink is allowed between sunrise and sunset. Baha'is follow a calendar of 19 months of 19 days with New Year's falling on March 21.

Baha'is, unlike their Moslem cousins, forbid polygamy. Marriages may be entered into only with the written consent of all living parents. A one-year trial separation must precede di-

vorce. The cult forbids liquor, tobacco, and narcotics. It recommends prescribed short prayers such as "Ya Baha'u'l-Abha" (Oh Glory, the most Glorious) which, if repeated 95 times a day, is supposed to guarantee peace of soul to the believer.

Of course, the cult denies the divinity of Christ. Our Lord becomes simply one of a series of Manifestations of God or prophets. Baha'u'llah lifted the Islamic dispensation just as Islam replaced Christianity at an earlier date, according to the cult. Abdul-Baha called the Christian eucharist an "absolute fantasy."

Essentially the Baha'is are agnostics who deny that God can be known by man. They deny original sin, the reality of sin and evil, the existence of hell. They teach that the universe is without a beginning or creation; it is rather a "perpetual emanation from the Great First Cause." After death the spirit progresses to a state of perfection. They do not hesitate to incorporate into their worship the scriptures of other religions: the Old and New Testaments, the Koran, the Vedas, etc. Baha'ism has been called the syncretic religion par excellence.

Meeting Places

Most Baha'is outside the Chicago area meet in private homes and hotel rooms. The cult claims members in 1,300 American communities and reports

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50 new congregations launched during 1959. The Wilmette temple remains the only permanent House of Worship in this hemisphere. The immediate goal is to erect such temples on each continent and eventually in every large city in the world. A home for the aged has recently been opened near the Wilmette temple and is the first of a complex of educational and philanthropic institutions to be built around each temple: a hospital, orphanage, science institute, and college.

The cult enlists the services of a number of self-supporting missionaries known as Pioneers who organize local assemblies wherever they are sent. Baha'i's conduct summer schools at Eliot, Maine; Geyserville, California; and Davidson, Michigan. The national body places ads in dozens of newspaper and magazines and tries to interest some of the 100,000 annual visitors to Wilmette in its teachings. It reaps publicity in scores of cities by sponsoring World Religion Day on the 3rd Sunday of January.

Probably the best known converts were Queen Marie of Rumania and the late film star Carol Lombard. Like Christian Science it draws its adherents from the distaff side in this country. The cult's heavily Arabic and exotic flavor probably repels some inquirers, but its

emphasis on strict racial equality has garnered a number of Negro converts.

Baha'i's do not seem to be discouraged by the relatively slow progress of their religion, which they are sure will supplant all existing religions. They point out that despite intense persecution and periodic pogroms in Persia it has spread to more than 240 nations, territories, and islands. Like the Marxists, the Baha'i's go ahead confident that the world is moving inexorably toward unity which is the central theme of their new religion. The time will come, they believe, when the people of the world will look in desperation to Baha'u'llah for answers to the problems caused by nationalism, race prejudice, superstition, etc.

They are having some difficulty at the moment holding all the followers of Baha'u'llah in one organization. A splinter group has broken away to form the New History Foundation, which sponsors a youth movement called the Caravan of East and West.

Catering to a desire for novelty and mysticism, a relaxed sexual code, a frank racial equality, many cults such as Baha'i will probably attract a growing number of Americans searching for religious status outside the Christian community.

A Parish Library

—almost a necessity

RICHARD ASHFORD

Scratch any parish these days and you'll find a parish library. Sometimes it is a flourishing enterprise, all catalogued and correct according to the Dewey Decimal system; sometimes it is a few self-service shelves in the vestibule; often it only exists in the mind of one zealous parishioner as a very small seed looking for a place to sprout. In some degree or other it is there: flourishing, experimental, or merely lurking.

The way things are going, the church architect of the future will have to provide for the parish library as certainly as for the Baptismal Font and the Stations of the Cross. The library fund will be a regular part of church expenses, and every parish, as a matter of course, will have a Father (or a Sister) supervising the project.

At present, however, the idea is still in the pioneer stage and in most cases if we would see a good library in our own parish we must manage it anywhere and anyhow we can, making full use of the excellent and valuable advice that is now so readily available.

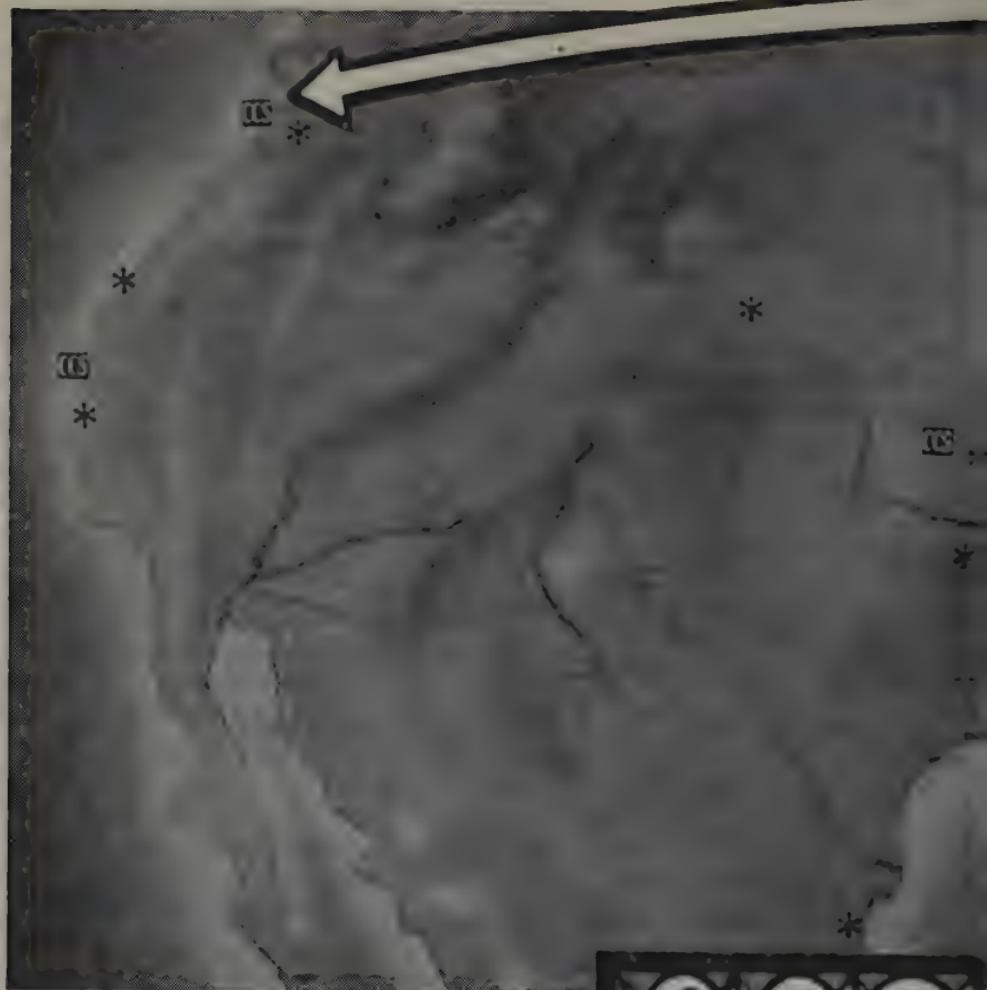
The National Catholic Welfare Conference, the Paulist Press, the Thomas More Asso-

ciation, to mention only a few, have published informative pamphlets on the subject. And every year the Catholic Library Association makes available a Catholic Booklist of approximately 300 titles; back numbers can be obtained from St. Catherine Junior College, St. Catherine, Kentucky. Whatever else is lacking—space, funds, assistance, books—there is no shortage of advice. The thing to do is to prime yourself and your group with as much of it as possible and begin.

Make A Good Start!

As important as it is to begin, it is even more important to begin properly. Failures in this field are most often the result of bad starts. In the first flush of enthusiasm it is fairly easy and fairly typical to make certain mistakes. It is easy, for instance, to surrender, in the interest of raising funds and promoting good will, to the well-meaning but disastrous meddling of other parish societies. It is easy to fall prey to the "patron" who wants to donate all or part of a haphazard private collection to the new library. As a protective device, a definite statement of policy and purposes should be formulated at the start, and a list of titles wanted made available to parishioners

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You may call, or wire us collect.

at the time of the first announcement from the pulpit.

It is not wise to send out a general call for any and all books as if you were the Seamen's Institute, or even to accept one that is not on the list. This is the way to a hodge-podge of musty old tomes that nobody will ever read; such as nine editions of Kingsley's *Water Babies*, or the Poems of Adelaide Proctor with "to Hannah, Christmas 1910" inscribed on the flyleaf. It not only creates a permanent problem for the library but it is a good sign that you are losing control of your stated purposes. Take care that the books on the shelves do not get there by accident.

The Location

Having taken this precaution, the next thing to think about is the location. If the library is so placed that the user is always confronted with the choice of attending the Perpetual Novena or of marching down the aisle and ignoring it; if it is closed territory to ladies in slacks (and there are still many of us who won't go in without a hat); if its inaccessibility is forbidding to the timid or the self-conscious, then a large number of potential readers will be forfeited.

For these reasons, it is better to have the entrance separate from but adjacent to the church, if possible, and on street level or below. There is something

about going up a few steps that is intimidating; while it is strangely attractive, even intriguing, to go down. Whatever you decide, or are obliged to accept, put up a sign — and a light. Let no one pass by under the impression that it is not there.

Inside, everything ought to be designed to encourage browsing, reading on the premises, informality, and relaxation. Easy chairs and lamps are especially helpful if the space allows. But permission to smoke will greatly outweigh any necessary sacrifice of other comforts; it is almost an imperative concession toward an atmosphere of relaxation.

The Librarian

Once the library has begun to function, the atmosphere is very greatly dependent upon the volunteer at the desk. She (or he) must, of course, know something of the books themselves and how to use the catalogues. But she must also know and be willing to observe the basic principles of library decorum: to maintain at least the "flavor" of silence; to answer questions, not ask them; to be impersonal and efficient and not to invite confidences. Her hours on duty should not be the occasion for catching up with local gossip or for entertaining her friends. This almost inevitable failing of library volunteers, if given its head, will result in a gradual

deterioration, and it is worth taking the trouble to provide a short training period as a prerequisite for librarians.

Another persistent bugaboo in enterprises run by volunteer assistance is the tendency to unreliability. In a library, this is a true disaster. There is nothing more discouraging than to trudge around to the library on your usual evening, your arms loaded with books, only to find that it is closed. No matter what the excuse, it is not good enough. Whatever hours you decide upon, be open during those hours at any cost.

The Schedule

The scheduled hours of operation depend largely upon the nature and temper of the community, but even more, on the number and availability of the volunteers. Generally, it is most satisfactory to arrange a simple and easily memorized schedule. Trying to coincide with, or avoid, the hours of church services has no special merit and only complicates everything,

thus increasing the number of telephone calls to the rectory.

In any case, leave at least one night a week when the library is closed. The library group will have to meet occasionally to discuss new books, ideas for expansion and changes in policy. And, in time, there will be extra-curricular activities now and then: art exhibits, lectures on Catholic books and authors, films or slides on various popular subjects. These activities, valuable as they are, should never be allowed to interfere with the normal functioning of the library itself.

Nothing, once it has been set going, should be permitted to interfere with the smooth, routine operation of the parish library. It is a large job that requires a maximum of planning, attention, and patience, especially in its early stages. It is not going to show results immediately, but when they do appear they can be tremendously gratifying. The rewards (even in this world) can be glorious.



The Black Keys

"The future continent of the earth is Africa. In 150 years from now Africa will be industrially as the United States is today. We of the West have been superior, but not because we have been white . . . God has played on the white keys long enough; and in the future, God will play on the black keys."

—Bishop Sheen.

Children and the Catechism

EDMUND T. MEEHAN

Teaching vs. preaching

FAR from any desire to enter into the friendly discussion on Regimentation which took place in **THE PRIEST** a few months ago, our remarks are intended more in the manner of an observation. It seems to us that the first few pages of the catechism are well-nigh indispensable, with the simple but all-embracing answers to questions like: "Who is God? What is man? Why did God make me?"

In passing we think it would be well to give the answer to "Why did God make me?" a special heading, or to emphasize it in some particular way as: **THE MEANING OF LIFE**, because so many go through life trying to fathom its meaning. They will read books on philosophy, visit psychiatrists, ask the man in the street, and all the while it is on Page One of the catechism.

Possibly if it were printed in another way, teachers and pupils alike might pay more attention to the importance of these items, and not to one or two of them:

God Made Me:

- (1) to KNOW Him
- (2) to LOVE Him
- (3) to SERVE Him

Father Meehan is a New York pastor.

Then each item becomes a step, and it means there and then that the teacher must pause and give the pupils an idea of what each means; that before we can love and serve, we must know the One we are serving. Why? Unless we outline the three steps, we merely ask the child to memorize the answer and go right on to the next.

"Ignorance is the curse of God; knowledge the wing wherewith we fly to heaven" — Shakespeare, *Henry IV*. To impart the information in such a way that it may become part and parcel of the child we could exercise the Golden Rule: "Do unto others as we would have them do unto us." How would we like this taught to us, so that we could understand it? Or, suppose that we first teach it to ourselves so that we ourselves comprehend it thoroughly. If we do, then it will be that much easier to impart in a clear, concise way to others.

"Really know what you say you know; know what you know and what you do not know; get one thing well before you go to a second" — Cardinal Newman, *Idea of a University*.

In passing, let us say that, since so many catechisms

have been written, if this idea has not yet been included, then we suggest it: conclude each chapter with a skeleton outline of the preceding matter so simple that the child could form the skeleton in his mind and remember it, not merely for the monthly test but possibly for many moons to come. The three-leaf clover or shamrock of St. Patrick could still be a simple way of explaining the Trinity. Then there is the skeleton plan of sin which may or may not have been done before:

- I — Original — inherited;
- II — Personal — committed ourselves:

- (1) mortal — serious;
- (2) venial — light.

Then there is the simple way of remembering the seven Capital Sins by the word: PALAGES, which contains the first letter of each capital sin: Pride, Avarice, Lust, Anger, Gluttony, Envy, and Sloth. (Sloth here is the "sleeper," in the sense that it is responsible for so many other sins because one does not exercise the effort to pray and to resist temptation; and to do something useful which would preclude temptation.) Father Daniel Lord, S.J., of happy memory, used to tell groups of teenagers: "If anyone asked you your predominant fault, it wouldn't be what you think it is. Because your predominant

fault is sloth — you are just too doggone lazy to do something worthwhile."

Knowledge A Necessity

In the elementary grades therefore we would like to see much more emphasis given to the knowledge of God and of our religion, before skipping to love, and particularly to service. By service in this instance, we mean a teacher urging a child to daily visits, daily Mass, daily rosary, etc., and all the while the child not understanding what these things are or mean. "If you love me, you will keep my commandments." Love here certainly implies knowledge of the law.

We see one learning to type: he has before him the paper plan of the keys, and not the actual machine which will later serve him. The same with the pupil for the piano. One learning to dance isn't given a partner immediately. Rather, he is taken to a diagram on the floor and told to follow the lines and arrows with his feet. Prior to major league, college and high-school baseball, there are the days in the back-lots where the kids actually learn the ABC's of the game.

More and more articles in magazines state that our big weakness today is the ignorance of religion on the part of our laity, and this not in those rural areas where people would not have the opportunity of a Cath-

olic school, but right in the places where Catholic education is opportune and plentiful.

"One of the sad signs of our times is the universal ignorance that prevails with regard to religious truths. In an age when intellectual standards are truly high, religious illiteracy is a common phenomenon. Only the vaguest notions prevail with regard to God and the message His Son brought to this world. Ignorance of these things is prevalent. Here is the key to many things which otherwise baffle us: the alarming number of fallen-away Catholics, the slight influence which Catholic thinking exerts on public life, the mechanical manner in which so many Catholics attend Holy Mass.

"I would not hesitate to say that the very greatest obstacle in the path of the Church as she seeks to win the world to Christ is not communism, or secularism, or the bitter persecution on the part of those who hate God. It is precisely the ignorance of her own children. The explanation lies in the satisfaction which so many feel with the meager grasp of Faith which they acquired in childhood, and the smugness with which they regard a few external rules of behavior as sufficient for membership in the Kingdom of God."

"A knowledge of our religion requires a lifetime of study and

attention from everyone. This is precisely what Christ and the Church expect of us, in harmony, of course, with the talents which God has given us"—Most Rev. Joseph Marling, C.P.P.S., Bishop of Jefferson City.

"All men are vain in whom there is not the knowledge of God: and who by these good things that are seen could not understand Him that is. Neither by attending to the works have acknowledged Who was the Workman" — (Wisdom 13: 1).

St. Pius X

St. Pius X said something to the young which is pertinent to our present topic: "Learn your catechism well, my children, because you won't save your soul if you do not know what He wants you to believe and how He wants you to live."

Just as the priest is the one to give the final test for First Holy Communion and Confirmation, so we think it would be well if he gave the nod when the child is to be urged to acts other than those of obligation such as Sunday Mass; or, better, he should be the one to do the urging. He is the specialist in this field. When talking to the youngsters at Mass on Sunday, or even in the school, he will know that this is the day and the hour to advocate visits or daily Mass, or the beads, or sacrifices. But if the teacher has already taken it upon herself

to do this, (when really there was no obligation or necessity to do so), then there is little left for the priest to say or do. It has been done, very often prematurely, and anything he says now is merely adding to the exhortations of the teacher.

Another side to the topic is this: let us suppose that the teacher has urged the children to First Friday Communion, as so often happens. We have seen this in a variety of places year in and year out. July comes and the 399 usuals have gone, and there is none to return and give glory to God on this July First Friday but one (comparatively) little stranger. And it will be the same in August and September. October will come, and, well-reminded again, the 399 will be back in all their glory.

Now, what makes it still more sad is this: Graduation has passed, and on the following October, November, and December First Fridays, where are our little high-school freshmen? Has the habit of going those six or seven years of schooltime First Fridays taken hold of the lads and lassies so that they now continue under that momentum? We would be most happy to say so, but we have not seen it happen that way.

The Teacher's Place

However if, on the other hand, the teacher has confined

herself merely to imparting knowledge then the priest will be there to suggest prudently this or that religious practice, not for the nine school months of the year, and not merely for the child's elementary course, but all the year round, and annually, until death do them part.

As an automobile repair department is labelled "Parts," "Brakes," "Oil," etc., so the parochial school or released time could be marked in imagination at least: "Religious Knowledge," and the Church marked "Service," hoping that the knowledge would be imparted, and the service given, in such a way as to foster in the child LOVE for God.

It really comes down to this: giving titles their proper meaning. A teacher teaches. A preacher preaches. A preacher usually urges his hearers, presuming that the knowledge is there, to do things for God, neighbor, or his own soul. In the course of the year, he will cover the subject regarding service just as the teacher will in regard to knowledge. The one will have taught; the other will have prompted. The combination, or dual effort, should produce excellent results.

At every large railroad terminal there is a desk or booth in a prominent spot, marked "Information." A prospective passenger will approach the clerk and ask: "Kindly tell me the

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best road and train to Chicago?" The other replies: "There is one in a few minutes on the Central, 1:13 to be exact." Will he take him there? No, someone else will do that. He boards the train, and the service is composed of the train being on time, comfortable, the courtesy of the conductor, the porter and the waiter. Each one of these doing his part fosters a LOVE for that particular road.

The motive given the teacher would be: the CAUSE. This is God's cause. Do not spoil it with misplaced zeal. Do not rush things. The child doesn't eat an adult's portion of food, he doesn't take an adult's dose of medicine; and so don't expect a 3rd, 4th or 5th grader to make the Way of the Cross privately. He will simply end up chasing Mike at the 7th station, and they'll go down together with Jesus at His third fall. In fact, at times one will see these tots making the Stations backwards, 14 to 1.

Less Work

And, strange to say, it would be easier on the teachers; make for less work. They could then concentrate on the child's knowledge and forget about the service. Why forget the latter? Because in due time the priest will take care of it. Rather than going into the service part and the devotional at so early an age, let the child be given such a grasp on the elements of his

religion that they will become part and parcel of him. He knows his right from his left hand, his head from his feet. He knows the way to school, church, post office, the grocery, and his way home from all of these. He knows the streets where it is safer to play; he knows that in the woods there lurks danger; that after a certain time at night he should not be on the street. In a word, he knows the essentials for his physical well-being.

So, while the newly established syllabi in many places may include an epitome of theology, scripture, Church history, patrology and liturgy, and these will be covered in due season, at the same time briefly, even five minutes each day or every other day, an eye can be kept to the practical running knowledge of the child for his soul's well-being. So that the following answers, in theory and practice, will become like the recital of the alphabet and will be second nature to him:

Who is God? the Trinity? what is man? why did God make you? what is the Church? what is sin? various kinds of sin? the ten Commandments? the seven Sacraments? The necessary items by way of religious practice: Sunday Mass, daily prayers, avoidance of temptation and sin, the positive side in Holy Communion?

This would not have to go on

forever. Possibly in a month's time, it would be seen that the lad or lassie had caught hold of the ideas, and was carrying them out in practice. At any rate, this will be the "sound doctrine" of which St. Paul

makes mention at least six times in his epistles. Those inculcating it will be like Paul himself saying, "I gave you milk to drink, not meat: for you were not able as yet" (I Corinthians 3: 2).



The Encyclical That Was Dropped

Monsignor Bacci, the Secretary of Briefs to Princes, whom the Pope will elevate to the College of Cardinals, has made the Latin renderings of about a hundred and twenty Encyclical Letters for the present Pope and his two predecessors; a labour before which—apart from all his numerous other duties—the imagination falters. Pius XII made him re-write *Mystici Corporis*, for example, no fewer than fifteen times. In all this work the moment of greatest anguish came when Pius XI was waiting for the final version of *Ad Catholici Sacerdotii*, of which he wanted to present copies to the Cardinals when they came, according to custom, to offer him the greetings of their College at Christmas 1935. Time had been rather short, and Monsignor Bacci had only a week in which to make the Latin version. Working day and night, he just managed to obtain the Pope's approval of the final proofs at the last moment. The compositors in the Vatican's printing-works made the last corrections; the whole Encyclical lay on the stone, ready to be locked up and carried to the machines. Then there happened what every printer and every Editor dreads . . . The printers whose task it was to carry the frame to the machines dropped it; the type was scattered on the floor; the entire Encyclical had to be re-set and revised all over again. After superhuman efforts, Monsignor Bacci was only two hours late in taking the printed copies to the Pope; but late he was. Pius XI did not know what had happened, and did not like to be kept waiting. "The Pope," he said coldly, referring to himself as the custom is in the third person, "has been kept waiting two hours for Monsignor Bacci."—The London Tablet.

Notes of a Retreat Master

WINFRID HERBST, S.D.S.

A spiritual scrapbook

TO love created things is not wrong in itself. "It is imperfect to love them independently of God, to stop at them instead of rising from their love to the love of God. It is only the few and the strong that can renounce the tenderness of secondary loves and fly straight to the source of love. Most of us can only go on foot, pausing to pick the flowers and taste the fruits on the way, taking care that all should lead us to the Eternal Love." St. Francis of Sales once wrote: "I see well, my dear daughter, that you will only get to Him by passing through creatures."

The procession of sins, as suggested by St. Ignatius — what a meditation! Suppose my sins could be filmed, and that in such a way as to bring out not merely the outward act, but also the inward operations of memory, understanding, will, imagination, passion. And suppose that the whole film were shown upon the screen. What a procession indeed! And yet I must look upon my soul as it truly stands before God, to Whom all things are present. "The mercies of the Lord that

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we are not consumed, because His commiserations have not failed" (Lam. 3:22).

Two men went to hear a preacher on hell (one rarely hears a sermon on hell now). One decided that he must change his life. The other scoffed: "Are you mad to believe all those wild imaginations?" "No; I am not crazy; I merely don't want to go to hell." After a few years the scoffer died and appeared to his former friend in a globe of fire, crying: "There is a hell, and I am in it." "Was it, then, a wild imagination that the missionary preached to us long ago?" "Yes; it was wild indeed, wide of the mark; what he said was absolutely nothing compared with the awful reality. The reality is beyond comprehension."

What an impressive illustration of the eternity of hell! "In billions and billions of centuries a bird may possibly dry up the boundless ocean — an ant may rub off the mighty Himalayas — a man may count every atom of created matter, but eternity will still be at its beginning. The whole world will pass away, new worlds may possibly be created and in turn pass away, and eternity will remain changeless and unchangeable like God Himself. There will be neither past nor future in it, but

an infinite now, heavily pressing on the soul, like a tremendous ball of iron whose weight is entirely felt by the underlying surface on one single point." Holy Mary, save us from the pains of hell!

Says Cardinal Newman in *Anglican Difficulties*: "The Church holds that it were better for the sun and moon to drop from Heaven, for the earth to fail, and for the many millions who are on it to die of starvation, in extremest agony (as far as temporal affliction goes), than that one soul, I will not say should be lost, but should commit one venial sin."

The greatest danger is to make the *good enough* and not the *best* my rule, to be satisfied with doing only my *bit*, instead of my *utmost*. Cardinal Bourne said to his priests in 1921: "After long experience I'm convinced that our greatest danger does not lie in some fierce temptation, nor — at any rate at first — in actual sin. It comes rather with the parting of the ways, when the choice lies between two paths, the one more generous, the higher path, and the other, not sinful, but easier and more self-indulgent, the lower path."

* * *

Poverty and humiliations are the inseparable companions of the Savior, the two pieces, so to speak, of His cross. I make the oblation: "I wish and desire, and this is my deliberate

determination, to imitate Thee in bearing all injuries and all reproaches and all poverty." And then I probably resent the slightest word of blame; I cannot stand the least neglect; I long so much for comforts and must have everything just so. Am I not deceiving myself? "Pati et contemni pro Te" was the ardent prayer of so many saints.

There is nothing harder than self-concealment, and nothing embitters one so much as neglect; also that was the lot of the Holy Family. I should love to be unknown and accounted as nothing. "Humility is the reverence by which a man subjects himself to God," says St. Thomas in a classical definition. A man who realizes his utter dependence upon God will have no difficulty in recognizing the consequent injustice of sin. Like Newman, he will be convinced that a life of high virtue and even of eminent sanctity is very often conditioned on the abiding realization of one's sinfulness. St. Augustine felt that the Almighty often brings a proud person to his senses by allowing him to fall into sins of impurity, thus humiliating his pride of intellect by exposing his weakness. My God, keep me from that. I acknowledge my nothingness before Thee.

"Thy kingdom come." We say it so often. What does it mean? First there is the internal kingdom, the kingdom of

Christ in the heart of every man. And then the external kingdom, the Church, that it may be spread all over the world, that God may be known and loved by all men. And, lastly, the eternal kingdom, when God shall be all in all.

* * *

The prelude to Christ's public life was the deep humiliation of His baptism by John. Humility, particularly the sense of sin, the feeling of shame and hatred of self, is the fundamental virtue of Christianity. Think of Christ, the Great Penitent, Who had no sin and yet was made sin for us.

"In the sufferings of our Lord we see the immeasurable awfulness of sin. The story of our own life is carefully and accurately written all over His Body and in the innermost recesses of His Sacred Heart and Soul. His head is crowned with thorns, His mouth is parched with intolerable thirst, His hands and feet are pierced with nails, His Body is one wound, His Heart and Soul are sunk in unspeakable agony, because we have sinned with every member of our body and with every faculty of our soul. He was betrayed by one of His Apostles, denied by the chief of them, and abandoned by all the others; He is calumniated, insulted and cursed by His own people, because, alas, too often we have betrayed, denied, and rejected God, our Creator and Lord."

What a sermon these words are! How true it is that I deserve to be beaten with many stripes.

One day when St. Teresa of Avila saw a statue of the Savior after the scourging, covered with wounds, she was deeply moved. "I understood better what our Lord had suffered for us, and at the same time I so realized my ingratitude that my heart was nearly broken. I fell on my knees at the feet of the Savior, asking Him fervently and in the midst of abundant tears to give me the grace never to offend Him again . . . I am certain that He heard my prayer, because that day was for me the beginning of a new life and never did I cease to make true progress in the way of perfection."

When the Savior looked down through the centuries He saw that the memory of Calvary would grow dimmer and dimmer, and that many would even forget that He died for them. He wanted, therefore, His bloody sacrifice on the cross to be re-presented in the Mass, so that its memory would remain to the end of the world. He redeemed man on the cross; but He wanted the saving power of the cross to be applied also to the remission of those sins which are committed by us daily, as well as for other necessities of ours.

* * *

I am overwhelmed at the thought of God's love. I believe

in it. O Sacred Heart of Jesus, I believe in Thy love for me! But over and over again I am finding God's love incomprehensible. The mind finds it difficult to grasp God's love for man and man's ingratitude towards God. My God, such a love! That the infinite God should lower Himself to think of abject persons like ourselves, to give us life, watch over us, love us like a Father, even raise us to share in His own life, become like one of us, even a little Babe, die for us on the cross an ignominious death—all that is something which surpasses our notion of an infinite Being. I go through His life from Bethlehem to Calvary. I am staggered by the infinite love it implies. "Quomodo possunt haec fieri?"

Mary Magdalen is the type of a soul that has fallen in love with Jesus. She is all wrapped up in Him. She can think only of Him. Nothing else has any existence for her. She has only one anxiety: what has become of the Body of her Master? only one fear: that it may be subjected to ignominies anew. I never thought of it in this way before, but really she cares little for the angels, they neither astonish or frighten her, as they did the other women. She curtly answers their questions and immediately turns away without asking for further information.

She sticks to her first idea: "They have taken away the

Lord . . . " She is blind (with tears) to everything else. She addresses the gardener respectfully and yet charges him with a crime. She merely alludes, as if the whole world knew. She offers to do what is beyond her strength. What a lover! "Do not keep clinging to Me," the Savior said to Magdalen. We must decisively reject the idea, based on the mistranslation "Do not Touch Me," that Jesus bade Mary to keep at a distance and to strive for a more spiritual charity. The Incarnation is to last forever, a means of our approach to God.

* * *

Dawn on the lake, after the resurrection in Galilee. "Lads, ye haven't caught any fish, have ye?" Grumpily: "No!" "Put your net out on the starboard side and ye will have a catch." What a haul! Peter put on his outer coat, out of reverence. "Bring some of the fish ye have just caught." With pride of fishermen they counted 153 big fellows. Surely Jesus counted the fish with His beloved fishermen. Some of the fish were gutted and prepared. (The Savior always wants our contribution.) Jesus got the meal ready, Peter helping, the others standing around awe-struck and shy. "Come now and have breakfast," Christ invited them. So they had a meal of bread, boiled fish, and water. Meanwhile their wet clothes, especially

Peter's, had been dried at the fire.

What a story! When we could have imagined the Risen Christ appearing in dazzling splendor, we find Him engaged in preparing a fire to dry the clothes of half a dozen wet, hungry fishermen, and in cooking breakfast for them. I must meditate on this in order to grasp fully its bold originality and human simplicity, its audaciously human manifestation of the divinity. Jesus Christ yesterday, today, and the same forever—drying clothes and cooking breakfast. What a unique revelation of His Sacred Heart!

St. Ignatius, appointed by Pope Pius XI, in 1922, "heavenly patron of all Spiritual Exercises," who is thought by some to enjoy a preeminence in the science of spirituality comparable to that of "the universal and common doctor," St. Thomas, in the field of theological science, was so impressed by the sublimity of the apostolate that at least once he allowed himself the rare liberty of describing it in extravagant terms.

He said: "Not only not among men, but not even among angels can a more noble life be conceived than that of glorifying God and of drawing creatures to Himself, so far as they are capable of that attraction." But he warned the apostolic man "not to forget himself; he has not come to handle gold

but mud. He cannot therefore watch himself too carefully that he may not contract the leprosy of which he seeks to cure others." He also said: "There is nothing of which apostolic men have more need than interior recollection." I must always remember this.

Theologians, following St. Thomas, require four conditions to acquire the perfect love of God: reflection on God's benefits: meditation on the divine perfections; detachment from the things of this world; avoidance of all sin. "If you love Me," the Savior said, "keep my commandments." St. Ignatius does not deny that love consists also in words. But actions speak louder than words. As a matter of fact, actions are words, thundering declarations, so to speak, which prove more eloquently than speech where a man's affections lie.

How simple it all is: first is knowledge of God's benefits; this leads to gratitude; and gratitude induces love; and love terminates in God's service. I reflect on the gifts of creation, conservation, redemption, sanctification, glorification, and that in pouring such gifts on each one of us God's love could not be greater were one alone the recipient of them. God loves me individually. For me, the least of all, He would have created the world, would have become man, would have died on the

cross. For me He made this earth, this universe. It is all for me. He loves me. "He loved me," said St. Paul, "and delivered Himself for me."

And how consoling are the words of Suarez, words I must reflect upon over and over again: "When God is loved perfectly for His benefits, He is rather loved because He loves

us. This is true charity and friendship, since the objective reason for the act is not outside the divine goodness. For the love by which God loves us is God Himself, and one of His highest perfections. Furthermore, He loves us because He is good; so that when we love Him for loving us, we love Him because of His goodness."



'Anemometer'

A gifted parishioner of the Emmanuel Episcopal Church, Baltimore, Md., has designed and installed a pulpit clock which functions this way:

The preacher touches a switch at the start of his sermon. The numbers then record elapsed time. The light under the numbers shows that the clock is running. A green light comes on in ten minutes, a yellow light in fifteen minutes and a red light in twenty minutes. For shorter sermons the cycle of lights can be switched to five, ten and fifteen minutes, respectively. The system carries no guarantee that sermons will be kept within time limits but it helps.—*The Diapason*

Motives in Conversion

HENRI BLANC

Sanctity or authority??

SOME time ago, there appeared in the national weekly *Our Sunday Visitor* an article by a prominent layman, a convert to the Catholic Faith from Protestantism. Part of the article deals with the motives that lead people to Catholicism. However, a paragraph rather plain spoken and not given enough of deep thought, may leave confusion in the minds of some readers, especially non-Catholics who think of coming into the fold.

First the writer contends that among reasons "Why adults become Catholics the most frequent is that they are seeking for greater sanctity."

No doubt, as a Paulist priest points out in a very enlightening survey of convert work in America, holiness and increase in holiness is what most inquirers today look for. They are already much informed about the Catholic Church and strongly inclined to join it. In fact they are even Catholics at heart.

But would the motive of seeking greater holiness apply to those in their very initial

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approach to the Catholic Church? Attributing to them that motive is saying quite a lot in their favor. I doubt if among Protestants who sincerely think that they already find holiness and salvation in the practice of their religion, many would go over to Catholicism, which they know so little about, for "greater sanctity." They feel quite satisfied with what they have.

With the exception of those who, as I said above, have already acquired a certitude about the Catholic Church, to lend the motive of greater holiness to the bulk of inquirers is over simplifying the psychology of conversion. It is to forget its usual mental strain and labor. Let us not take things too much for granted or at their face value without deep probing. Is it not to be feared that "seeking for greater sanctity" might be for some just an emotional upsurge and phase of life with insufficient intellectual conviction? This could well explain in part some sad defections among converts.

Now, as to the motive of authority that leads one to the Catholic Church, the writer of the article goes on to say: "In discussions on the psychology of conversion to the Catholic

Church, once I heard a man say it was the search for authority in a world where authority is in bad repute. That man said that some people become tired of making their own decisions, so they surrender their will to the authority of the Church. *But this is foolishness. There is no virtue in authority by itself.*"

Of course there is no virtue in it "per se," but what of the good, virtuous motive for submitting to authority so as to live a better Christian life? What of the virtue of obedience which authority involves? If it is foolishness to surrender your will to an authority, then there are lots of fools in this world. Fools are they who have recourse to a medical authority in case of serious illness, who call upon a lawyer to advise them in a lawsuit — fools those who submit to the authority of a religious leader, a teacher, even a reliable book or document for the right solution of a moral problem.

Authority A Desideration

As we notice in the above quotation, the author of the article, even though with all good intentions and candid sincerity, made a rather harsh and ambiguous statement that could be very disturbing for non-Catholics, as they weigh their reasons for joining the Catholic Church. From personal experience and that of

my conferees, against many non-Catholics who resent the authority of the Church, there are many who want it in their moral insecurity. After joining the Catholic Church, they come to us saying: "Father, I am happy now I am on solid ground. I have peace with myself."

Generally speaking, apart from various individual motives, what leads a man to the Catholic church in this chaotic world of errors, half-truths, and conflicting religious sects, is the anxious search for truth and the whole truth to guide him in his decisions through life and to his eternal destiny. The motive of greater holiness or full life in Christ comes gradually as the logical and imperative result of truth being found.

"I am the way, the truth, and the life," said the Divine Master, giving us the order to be followed, or if I may say the formula for a full Christian life. First find the way through the divine authority with which the Church is invested: "As the Father has sent me, I send you." Then you have the truth and with the truth the life: "Sanctify them in the truth. Thy word is truth," said Our Lord in His prayer for His disciples before His Passion.

Wherefore, in that search for truth leading to salvation in sanctification or full life in

Christ, the prospective convert looks for the church that can deliver the message of truth with unerring authority. Even the well-known free-thinker and philosopher, Dr. Von Hartman, to give one example, had this to say: "If it is a church that is to bring me to salvation, then I will look about me for a firmly established powerful church, and I prefer to cling to the Rock of Peter, rather than to any one of the numberless Protestant sectarian churches."

The First Approach

In short, in the normal rational psychology of conversion, the search for truth and authority to guarantee it is the first approach to the Catholic Church, pending further enlightenment. Then comes the decisive and final step with the conviction that the Church is not a human organization but a divine institution with God-given authority — our infallible guide in our way to sanctity.

I do admire the forthright and humble confession of the writer of the article I mentioned above on the genesis of his conversion to Catholicism. Right to the point, he tells us "that the authority of the Church had no appeal to him at all, was something he didn't like." However, since he was looking for a saintly life, in

the truth, as he battled with doubts, what more sensible then to have a more favorable approach toward authority? Why was he so reluctantly shy of it as of a *bete noire*, a pet aversion? As he himself before his conversion was a minister in a Protestant denomination or intended to be, was he not expecting his flock to be guided by his authority?

I admit that such an attitude on his part is understandable as at first he saw in the Catholic Church only a human authority. But all along why does he leave us with the impression that he had a sort of grudge against authority?

Again, commenting upon those who enter the Catholic Church because they are tired of making their own decisions, the author of the article says: "Had I entered the Catholic Church because I was tired of making decisions, I would have been bitterly disillusioned long ago. I would never have had so many decisions to make, as I have had since I became a Catholic."

And so on this point were perhaps disillusioned some of our converts, but it didn't matter with their happy feeling of security that as of now they could rely upon a solid authority, to guide them in their new and numerous decisions to make. After all this is what they were looking for.

The Final Step

For most converts, a slow, painful intellectual search marks the preamble to Faith. As an eminent English convert Vernon Johnson wrote in his book *One Lord, One Faith*: "It was like moving in an impenetrable fog, but at last the clouds lifted and light began to appear."

In relating the history of their conversion, nearly all new Catholics show at the very first stage their anxious concern over the subject of authority — an unerring authority. But where to find it? With the final touch and impulsion of the Divine Grace sustaining and rewarding their sincere intellectual efforts, they at last find themselves upon the threshhold of Rome where there is the divine certainty of Faith necessary for a holy Christian life.

In the case of the convert whom I refer to — an excellent Catholic with great apostolic zeal, things he presented with a little ambiguity are finally clarified, as to be expected, when he comes to the fundamental point:

"I accepted the authority of the Church, perhaps even a little grudgingly, because I was convinced this was the church established by Jesus Christ."

Very well! — despite the momentary grudging or the only human "kicking against the goad," for this is fundamentally the compelling reason for becoming a member of the Church, on which all the rest depends.

I wish, however, that in his article our eminent convert like others would have laid some emphasis on his basic, essential point — the very core of the matter. I am sure he did it in other writings, reminding his readers that the growth in sanctity most prospective converts want, as he states, depends on complete obedience to the Church's God-given authority: "He that heareth you, heareth me." Time and again in the Gospel the Divine Master insists on the authority given to His Church — the very foundation of holiness in her members, because only that divine authority can give the sanctifying truth in all its fullness.

**Do You Know . . .**

... that only 19 out of 1,387 colleges and universities have rejected the oath in connection with the federal aid scholarship program for students?—**Christian Economics**

The Liturgy and Rubrics

WALTER J. SCHMITZ, S.S., S.T.D.

Eight responses

I had a funeral Mass on the feast of St. Michael, the Archangel, Sept. 29. One of my priest-friends told me I was wrong in having this Mass, since this day was a double of the first class. When are we permitted to have the funeral Mass?

A special indult for the United States was granted by Rome in 1940, extending the days and times when funeral Masses can be celebrated. In accordance with this privilege the funeral Mass is forbidden only

- 1) on the holydays of obligation;
- 2) on the feasts of Epiphany and Corpus Christi;
- 3) on the last three days of Holy week;
- 4) on the patronal feast of the place, the titular feast of the church and the anniversary of the dedication of the church.

If these feasts are transferred to the following Sunday, the funeral Mass may be celebrated on the day of the feast, but is forbidden on Sunday.

CONVENT CHAPEL

What about the practice, still occasionally met with, of reserving the Blessed Sacrament in the parish convent chapel but Mass hardly ever offered there? In one case I know very well, the assistant, on orders

from the pastor, consecrates several Hosts week by week and transports them to the convent, returning with the Hosts of the previous week, unused, since the nuns always receive Holy Communion in the parish church. Is there any possible justification for such a system?

There is absolutely no justification for the practice as outlined by our inquirer. First of all, the Code of Canon Law clearly states that reservation is allowed only "dummodo adsit qui ejus curam habeat et regulariter sacerdos semel saltem in hebdomada Missam in sacro loco eclebret." The decree of the Second Plenary Council of Baltimore directed that the Blessed Sacrament should be renewed every week.

In the case described, since the nuns receive Holy Communion in the parish church, only one Sacred Particle should be retained in the convent chapel tabernacle. That Sacred Host should be renewed once each week at Mass and no priest should transport consecrated Hosts from the tabernacle of the parish church to the convent chapel and vice versa.

AMOUNT OF WINE

Exactly how much wine should one use in Mass? — I mean the first supply when

water is added. I have contended that the priest should not use more than one ounce. I would like to know precisely, then, how much wine the priest puts in the chalice for consecration.

The rubrics have never determined positively just how much wine the celebrant of the Mass should take. Some authors suggest that a suitable amount be taken, an amount that can be consumed easily in one swallow. Others remark that if the cruets are small, a little less than one half of the contents should be taken.

BENEDICTION HOST

Recently I helped at a parish church and at the offertory a large host enclosed in the lunula was on the altar to be consecrated. I had never experienced anything quite like this. Was I supposed to keep the lunula closed or remove the host from it?

Also, when one is consecrating a large host for benediction, does he place it in the lunula already in the tabernacle before or after he distributes Holy Communion?

a) The Sacred Congregation (No. 3524) has stated that the lunula containing the host to be consecrated must be opened at the offertory and before the consecration.

b) We are directed to open the tabernacle and remove the lunette. The Host contained

therein is to be divided and consumed and only after that does the celebrant place the newly consecrated Host in the lunette. The lunette is placed in the tabernacle immediately and then Holy Communion is distributed if required.

ENGLISH WHEN BAPTISING?

Is the English form allowed to be used in the Sacrament of Baptism?

In dioceses where the Bishop-Ordinary has granted permission to use the Collectio Rituum, all that appears in English and Latin conjointly may be said once and only once in English. Where only the Latin text appears, Latin must be used first and then if the celebrant so desires he may read the English translation.

DIVINE PRAISES

May the Divine Praises after Benediction be sung or must they be recited alternately by the celebrant and the people?

May the Divine Praises be added to the Leonine prayers after Mass by a pastor at his own will or is it necessary for the Bishop-Ordinary to establish such a custom or practice?

a) The Divine Praises may be sung or they may be recited together by the priest and the people or they may be said alternately by the celebrant and the faithful.

b) The late Canon Mahoney once stated the following about

THE PRIEST

the addition of Divine Praises to the Leonine prayers:

"In principle it is not permitted the celebrant, after low Mass, to recite publicly any prayers except those ordered by a competent authority, or what amounts to the same thing, those which custom has authorized . . . Amongst the indulgences attached to this devotion, the older collections record two years for their recitation after Mass (Feb. 2, 1897) from which it could be concluded that, though not ordered, the Divine Praises could be lawfully recited after Mass. We think, nevertheless, that uniformity is desirable, and that priests should not add the Divine Praises to the Leonine prayers, except in places where it has been customary. This view is further supported by the fact that the current *Preces et Pia Opera* No. 646, has no reference to the recitation after Mass; instead we read: 'Indulgentia trium annorum. Indulgentia quinque annorum si publice laudes recitatae fuerint. Indulgentia plenaria suetis conditionibus, dummodo quotidiana laudum recitatio in integrum mensem producta fuerit.'

We are inclined to agree with this remark of Father Mahoney. Of course, where this or another prayer has been added at the

request of the Bishop-Ordinary all priests will conform to the diocesan regulation. But to add these at the will of the individual priest does not seem to be the spirit of the law. Furthermore, only recently, new regulations appeared about the Leonine prayers and it would seem that the mind of the Church is aimed certainly at not including additional prayers after Mass.

ERECITION OF STATIONS

We have a new church. Must I have a Franciscan erect the Stations of the Cross? We have planned on having our Auxiliary Bishop erect the stations, is this is permissible.

All Bishops have the privilege of validly erecting the Stations of the Cross, provided they use the form prescribed in the Roman Ritual.

TEXT OF SUNDAY GOSPEL

Are we permitted to use any version for the public reading of the epistle and gospel at Sunday Mass? Does it make any difference if we prefer the Knox edition to the Confraternity edition?

Local and diocesan legislation will determine the course to be followed in this matter. We are under the impression that the Confraternity edition is used in most dioceses.



Confession Following Baptism

Is integrity required?

V. REV. PAUL R. COYLE, J.C.D.

AM acquainted with the practice regarding the procedure to be followed in the reception of converts already baptized in a non-Catholic sect, but what is the law in this matter? Is it true that the confession must be full and entire?

The Instruction of the Supreme Congregation of the Holy Office provides that sacramental confession and conditional absolution must follow the conditional baptism. Formerly there was a controversy among theologians as to the necessity of confession in this case. The negative opinion based its position on the probable invalidity of the prior baptism, and the fact that the obligation of confession binds only the validly baptized; hence, the conclusion that subsequent sins are not *materia capax* of the sacrament of penance. Those who upheld the necessity for confession argued from the possibility that the prior baptism was valid, and that consequently the sin subsequently committed remained. The III Plenary Council of Baltimore (1884), in adopting the prescriptions of the Instruction as law for the United States, has definitely settled the question for this country.

As to the necessity for an integral confession, however, a difference of opinion among theologians still exists concerning the interpretation of various decrees of the Holy Office on this point. The first of these decrees has to do with the case of a certain Karl Ferdinand Wipperman of Rostock, a Lutheran Quietist, who desired to be reconciled to the Church. The Sacred Congregation was asked if he was bound to confess all the sins of his past life, following his conditional baptism. An affirmative reply was given.

Gury (1801-1866) interpreted this obligation of sacramental confession to mean an obligation to make an integral confession and held that this was to be observed in practice. Other authors, however, were of the opinion that, since the first baptism was doubtful, the obligation of making an integral confession was likewise doubtful. Basing their practice on this theory, some confessors in England concluded that a doubtful obligation was no obligation at all, and were satisfied if the converts related only some sins in confession in order to gain the benefit of sacramental absolution, if perchance they were in need of it.

On the other hand, it was the constant practice of the greater number of confessors in England to exact an integral confession. To establish a uniform practice and to secure a safe norm of procedure, the Archbishop of Westminster applied to the Holy Office for a solution of the difficulty. The Holy Office replied that an integral confession was to be made by converts, and commanded that the decree of June 27, 1715 be sent to the Archbishop.

In the following year, 1869, the Archbishop of Quebec asked whether the decree of 1868 was of obligation not only in England, for which it was passed, but also in Quebec and other regions. To this the Sacred Congregation of the Propagation of the Faith replied that the decree of the Holy Office contained a universal law and hence was of obligation not only in England, but in other regions as well, and strictly forbade the contrary opinion to be taught under any circumstances. This response, however, was not included in the official *Collectanea* published in 1893, and hence Genicot (1856-1900) and others concluded that it was spurious.

Three Opinions

In interpreting these decrees, theologians have sponsored three different opinions. Some hold that these decisions are necessarily to be considered as

declarations of the divine law, and hence an integral confession is demanded. The basis for this opinion is the contention that the doubtfully baptized are considered as subjects of the Church, and therefore the sins committed between the two receptions of baptism are subject to the power of the keys. In criticism of this opinion it can be said that the invoked principle proves that the sins committed between each baptism could be matter for confession, but the conclusion that they must be submitted is unwarranted. It follows that the law which binds the validly baptized should apply also to converts, namely, that the obligation of confession touches only those sins of which certain knowledge is had by the penitent, and in no way touches the sins which have merely a doubtful existence from the viewpoint either of their actual commission, or of their sustained guilt, or of their past forgiveness.

A second opinion maintains that the decrees are neither declaratory of the divine law, nor promulgated as general law for the Church, but bind only those places and territories for which they were issued.

Others hold that these decrees contain a general ecclesiastical precept. That the Church possesses the power to impose the obligation to make an integral confession cannot

be denied. But whether these decrees *de facto* contain a general law of the Church is not sufficiently clear, especially since the Code does not solve the controversy, but seems rather to have purposely avoided it.

The cited decrees of the years 1715 to 1868 as issued by the Holy Office regarded a particular case and country. The declaration which was made in the year 1869 by the Sacred Congregation of the Propagation of the Faith does not suffice for a universal law, because of the fact that it was delivered not in a general congregation, but was issued by the secretary of the Congregation *in congressu tantum* and without the previous consultation of the Congregation. In the year 1897 the Cardinal Secretary of the Holy Office publicly declared at S. Apollinaris that this response was not a general decree.

The Safer Course

Hence, while the opinion which denies the necessity of an integral confession outside those places for which there has been issued a particular precept either by the Holy See or by the bishop is still probable, and therefore safe in practice, yet it seems that the opinion which demands an integral confession is the safer one, and the one to be followed. Although these decrees are in themselves particular responses

and declarations to individual cases, they virtually and equivalently declare that the sins of all doubtfully baptized persons constitute necessary matter for confession, for they were given in wholly different circumstances, and yet the same decision was reached in each case. Even Genicot, who denies any obligation, concludes that the convert should be urged to make an integral confession by which the remission of sins committed after the first baptism is made more certain.

This conclusion is in conformity with a set of principles issued by the Holy Office in connection with its decision of December 17, 1868, which are still applicable to the question of whether the convert is bound to make an integral confession:

1) When there is question of an act which is certainly performed, the presumption is in favor of the validity of the act, unless its nullity is certain; this is especially applicable when there is question of a solemn act which by divine law cannot be repeated or repealed.

2) All obligations which flow from such an act remain intact, as long as there is no certitude that the act is invalid.

3) Since after baptism there is no other sacrament in the Church whereby sinners can effect their reconciliation with God, doubtfully baptized converts must not and cannot be

CONFESsION FOLLOWING BAPTISM

released from this obligation (i.e., integral sacramental confession).

4) It matters not that they have received conditional baptism after their abjuration of heresy: for what is done in a matter so important for the convert as a proper measure of safety and benefit, cannot be

alleged as an argument for the cancellation of obligations recognized and understood to be connected with an act (of sin) certainly committed.

5) When there is question of the sacraments, the safer course must always be pursued.

(Goodwine, "The Reception of Converts")



The Center of the Parish

"The playing-field, the theater, the parochial cinema, even the school, if there be one—all these are institutions of the highest utility and often necessary—but they are not the center of the parish. The center is the church, and within the church the tabernacle with, beside it, the confessional where dead souls recover life and ailing souls regain health . . . One must learn to recognize who are the true faithful in the parish. Their number does not correspond . . . to the congregation at Sunday Mass. The true faithful can be seen at the foot of the altar when the priest distributes the living Bread which has come down from Heaven."—Allocution of Pope Pius XII, Jan. 11, 1953

Books in Review

Guide To The Bible, Vol. I

By A. Robert & A. Tricot

Tr. by Edward P. Arbez, S.S.,
S.T.D. & Martin R.P. McGuire,
Ph.D

Desclee, New York, 1960,
pp. 812, \$8.00

THE appearance in 1954 of the third edition of this splendid introduction to the Bible is another evidence of the rapidity with which biblical studies are moving. The first edition was issued in 1939, just a few years before the *Divino affante Spiritu*. The immediate response to that encyclical was an amazing effort in the way of Catholic publications on the Scriptures; and this made the second edition of the *Initiation Biblique* imperative (1948). But the progress had not even halted there. This third and greatly modified edition was felt necessary after only six more years and was issued in 1954.

The second edition, that of 1948, was translated into English and made available in this country in 1951. But the advance marked by the French third edition, and the changes adopted, have made its recognition necessary by this new English version. The translators have taken into account the contributions of the biblical sciences since 1954 and have added some valuable articles and notes of their own.

The fact of progress in these disciplines which aid in the interpretation of the Scripture is

an indication of the need of a book such as this Guide. The Bible was written to be read; but in order that the reading be fruitful and lead to the rich spiritual deposit it contains, the Bible must be read intelligently. We have long outgrown, if we ever seriously entertained, the principle of private illumination of the reader.

It is true, as St. Augustine reminded us, that the Holy Spirit speaks to the reader with a thousand tongues. Augustine, however, would be the first to acknowledge that He speaks to the intelligence, and not to the imagination. If recent research, and the Church recognizing that research, has taught us anything, it is that Scripture cannot be read by one who runs. The presence of obscurity in the Scriptures was explained of old as intended to promote more attentive and even more studious reading. A more natural reason is now made clear by those studies which prove that ancient writings, emanating from an ancient and mostly dead culture, cannot be readily comprehended without some guidance.

Its Scope

Hence the value of a book such as this is manifest in its title, whether "Guide" adequately renders the French *Initiation* or not. It will turn out to be a guide without which those for whom it is intended would have difficulty finding their way through the Bible and to its message. The topics presented guide through the Bible in dealing, first of all,

Books in Review

with what we usually term "general introductions:" its inspiration, the canon, its language, etc. It aids in a twofold way in clarifying the message. First, by discussing its literary aspects, the process of its transmission and the general rules of interpretation. Second, by offering a review of the origin and contents of all the books.

Not the least merit of this Guide is that it is a compilation, each section being handled by a writer who can speak with eminent authority on his subject. This is made necessary by the present state of biblical studies, in which each field has become a specialty. We have the scholars capable of dealing with the various subjects, and the most noted of them have collaborated in the production of this Guide.

If the effort falls short of perfection, it will be due first of all from trying to crowd so much matter into one volume. Some of the questions are dealt with so summarily, and the review of the individual books is held to such brevity, that the reader may not be fully satisfied. Too often the problems of a book are mentioned without satisfactory discussion of their solution. Some readers also might be somewhat confused by the difference of opinions held by the various authors. For instance, Fr. Benoit (p. 31) says that the first and fourth Gospels reached their final stage only after a long period in which several hands may have collaborated. But Fr. Robert (p. 535) claims that the literary unity of the Gospel of St. John cannot be seriously disputed. It is further possible that the opinions expressed here may not always

coincide with those the reader has met in other books.

Still, neither brevity nor variation of opinion will prevent this Guide from accomplishing what it was intended to perform — that is, leading the reader to a fuller comprehension of the Scriptures. The audience in view includes seminarians, teachers of religion, college and university students, the educated Catholic laity in general. It might be widened to include the clergy in general. And it should be listed as required reading for any teacher in our schools, on whatever level, who is entrusted with the teaching of the Bible, even with "Bible History." —Wm. L. Newton, S.S.D., Elyria, Ohio.

Father Baker
by Floyd Anderson
Bruce, Milwaukee, 1961, 151 pp., \$3.00

A DELAYED vocation, Nelson Baker entered the seminary at the age of 26, after he had been some years in business and many years away from formal education. Upon ordination at the age of 34, he began almost immediately his work with orphans and the poor. Two hidden heroes in his biography were the Father Hines who by devotion to the poor influenced Father Baker to become a priest, and Father Baker's mother, who said she prayed all her married life for a priest-son.

One of the best known priests of the Buffalo diocese, Father Baker died at the age of 94 in 1936. During his priestly life he was responsible for establishing two missions, a special home for working boys and two for girls, a large orphan asylum (St. Joseph's, with an annual charge of 200 boys a year), an infant home which cared for

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Books in Review

6,500 infants, a hospital caring for 3,000 patients a year (most "too poor to pay anything"), a protectory for homeless boys, various trade schools—and, finally, Our Lady of Victory. He credited his pride and joy—the Basilica of Our Lady of Victory with any good he ever did in his life.

Father Baker's ways of making money to support his projects were the usual ones—personal letter appeals, picnics, excursions, boat rides, etc., although he had a minuscule endowment in a small natural gas deposit on his grounds which kept his various homes heated in the winter.

The author of this biography, a layman, reiterates frequently the hope of Father Baker's many admirers (over 300,000 viewed his remains after his death), that the priest will one day be canonized. Father Baker did pray incessantly and many of his accomplishments seem to have been helped along by almost perceptible help from heaven, but this biography will not particularly help Father Baker's cause.

For example, we learn that he was not chary of pulling rank over other pastors. When one of them objected to Father Baker marrying people at the basilica who were out of his own parish, Father Baker (the vicar general of the diocese for decades) instantly asked that pastor if he were tired of serving the Church in Buffalo. There are also constant indications that Father Baker did not delegate authority, that he consistently baptized Negro inquirers long before they were mentally equipped to understand the Faith

(on the plea that St. Francis Xavier did the same thing), and the fact that no curate was ever sent to him whom he had not previously handpicked.

Many useless details about Father Baker's life are presented in this book, not so much to substantiate a point, it seems, as to show that the author wants to preserve for the record every little fact or anecdote he uncovered in his research.

The larger outlines, however, are impressive: At Father Baker's death, the *Buffalo Times* declared he had given away a million loaves of bread, fed a half million people, and provided medical care and medicines to another half million. Three hundred thousand people received some educational training from him, and 100,000 boys learned trades; 600 unwed mothers were cared for, and 6,000 abandoned babies provided with foster homes.

Who can argue with a record like that, when the man who brought it about spent years of his priestly life on his knees?—Donald F. X. Connolly, Fort Lauderdale, Florida.

Devotions for
Holy Communion
by Hubert McEvoy, S.J.
Templegate, Springfield, Ill.
1959, pp. 334, \$2.95

THE size, binding, paper, print, make-up, and the accurate consistency which characterize the proofreading throughout are already a recommendation of this welcome book. It is a compilation of prayers in preparation for and thanksgiving after Holy Communion. There are 30 such preparations and 30 thanksgivings.

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Books in Review

.....

They are preceded by the Order of the Mass in English and in Latin, in two columns. At the end of the book, before the index, is a somewhat different and really elegant, translation in English of the prayer before the representation of Christ crucified, the *En ego*. The *Obsecro te* is not there. But priests, no doubt, know that by heart.

This is not a prayer book for priests in particular, but for the laity, for religious, and for priests — for anybody and everybody.

Each preparation and each thanksgiving, if read slowly and devoutly, will take 15 or 20 minutes, which is an adequate length of time, earnestly recommended to all in order that the reception of Holy Communion may be productive of a greater abundance of divine grace.

To show just what treasures of prayer one may expect from this book, I go through the first preparation and thanksgiving. In the the first preparation there is a verse from the Bible, John 6:54; a reading from St. Catherine of Siena; a prayer from "Paradisus Animae"; another from the Westminster Missal, 14th century; a third from Newman's "Meditations and Devotions." Then there is Psalm 24 and two appropriate selections and a prayer from the Imitation of Christ.

In the first thanksgiving there is a paragraph from "Mediator Dei," by Pius XII; Psalm 118; an act of humility from Newman's "Meditations and Devotions"; an act of praise from St. Augustine; a prayer for protection from the Roman Missal; an act of trust by St. Augustine; an appropriate

chapter from the Imitation of Christ; a hymn by J. E. Leeson (1807-82); a prayer for others by St. Peter Canisius.

And so, throughout the 30 preparations and thanksgiving, there are precious jewels of prayer from numerous sources.

In the preface it is mentioned and the statement is not challenged that the best preparation for Communion is a devout following (or offering) of the Mass. Rather, advantage is taken of the liberty indicated in the Encyclical on Christian Worship which insists that differences of temperament and intelligence, as well as varying attitudes of mind in the same individual, mean that not all are affected in the same way by prayers and sacred actions, there are other ways, "which many find easier" and "which, though different in form from the liturgical prayers, are by their nature in keeping with them."

This acknowledgment of our human "moods" is perhaps also a pointer to the use of this book, as indeed of any book of devotion. The direction given in the original edition holds good: "It provides an abundance of food for prayer, but not on that account should that food be taken hurriedly. Rather let the lover of the Blessed Sacrament . . . be in no hurry to go forward, but, as a master of prayer suggests, be content to stop and dwell on a thought or word which lifts his mind and heart to God." — W. Herbst, S.D.S., Jordan Seminary, Menominee, Mich.



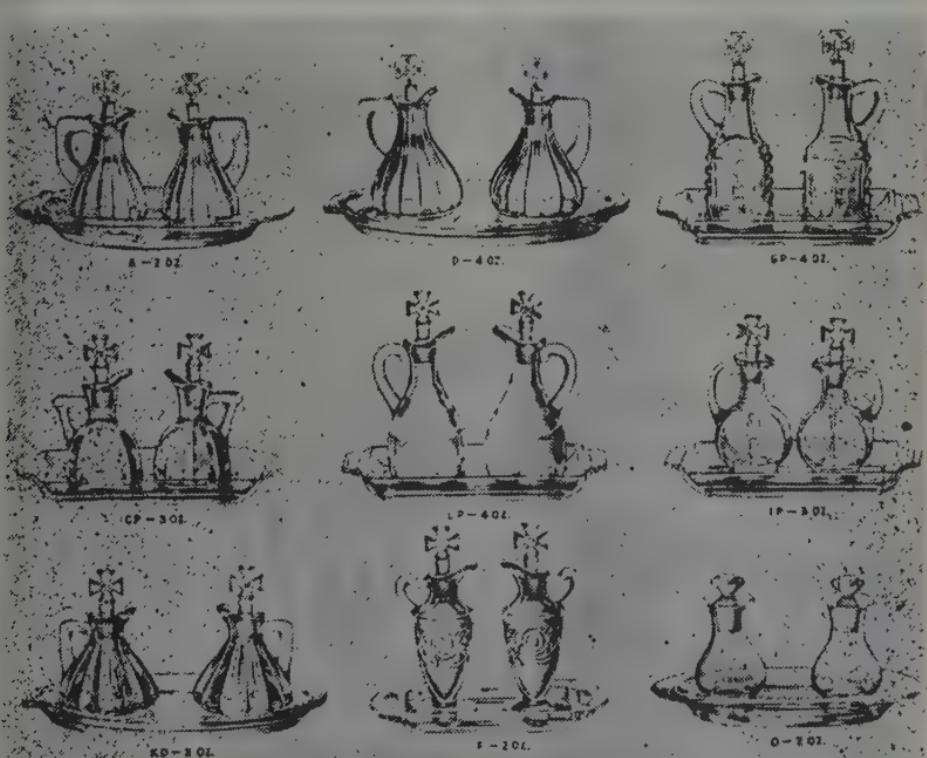
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Three Marys

FR. WINFRID HERBST'S interesting discussion of the perennial "Mary Magdalene Controversy" in a recent issue recalled to my mind Professor Willibald Lauck's treatment of the question in the famous Herders Bibelkommentar (Die Heilige Schrift fuer das Leben Erklaert) Vol. XI, 2. p. 99 ff., published in Freiburg, Germany, in 1936. Since, as far as I am aware, this commentary has not yet been made available in English, I think some of your readers would enjoy the following admittedly hasty translation of the pertinent paragraphs:

Having briefly noted the highlights of the divergent Greek and Latin commentators and the gradual crystallization of the Western view favoring a singular identification of the three women, particularly since the time of Gregory the Great — (he mentions, e.g. the condemnation of the learned Faber Stapulensis as a heretic by the Sorbonne faculty in 1521 for having defended the opposite view) — Prof. Lauck continues:

If one examines the Gospel texts themselves, they very clearly speak of three distinct persons. That the anointing Mary in Joh. 12, 1 ff. is identical with the unnamed woman of Mt. 26,6 ff. and

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Mk. 14,3 is obvious. The only difference in the narrative — John speaks of her anointing the feet while the others mention the head — is readily solved: John, rounding out the earlier narratives of the others, reports merely the more noteworthy and extraordinary part of her action. In point of fact, John, too, is aware that she anointed more than the feet (Joh.11,2: ". . . who anointed the Lord and dried his feet with her hair"). That this Mary of Bethany is the same Mary of whom Luke speaks in ch. 10,38 ff. is also obvious: the names of the two sisters say so, even if Luke does not identify their "village." Moreover the data of Joh. 11,1 and 2, clearly refer to Luke 10,38 or at any rate to the same persons of that narrative, as already familiar to his readers.

Not The Sinner

This Mary, however, could not have been the "sinner" of whom Luke 7,36 speaks. For, a few pages later (10, 38 and 39) Luke first explicitly introduces Mary and her sister Martha to his readers without the slightest reference to the earlier narrative of the anointing. But it would be as specious to assume that he had omitted mention of the fact, even though he knew she was the same person, as to suppose that he did not know the facts himself. Moreover, this early anointing occurred in a "town" in Galilee (Lk. 7,37) while Mary lived in a "village" (Lk.10,38) identified by Joh.11,1 as Bethany, about an hour's distance from Jerusalem. It would therefore have to be assumed that the family had moved, but there

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is not the slightest hint in the Gospels that such was the case. Indeed, it is clear from the context of Lk.10,38 that they had resided in Bethany even at the time of Jesus' preaching in Galilee (during which the anointing by the "sinner" occurred). Finally, the Gospel narratives nowhere give the slightest hint that the reticent, contemplative Mary had been only a short time before a very gay woman of the world known all over town because of her wanton behavior.

Nor is she to be identified with Mary Magdalene. That the latter was from Magdala, the former from Bethany, would not, in itself, be conclusive evidence, since she might well have been born

in Magdala and subsequently moved to Bethany — though it would then seem strange that she should nevertheless continue to be designated consistently as "the Magdalene" (Lk.8,2). But it is even more significant that the four Evangelists, all of whom mention Mary Magdalene so often — including Luke and John who also speak of Mary of Bethany — never once give the slightest hint that they might be referring to one and the same person. On the contrary: they are clearly speaking of two different women: one, the Magdalene, followed Jesus first in his journeys through Galilee and accompanied him to the Pasch in Jerusalem; the other lived at Bethany where she was occasionally visited by the Lord — for the narratives of Luke as well as John reveal that Jesus was a friend of the family — but

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she apparently did not leave Bethany during the years in question.

For the sake of completeness, a clear distinction should be made also between Mary Magdalene and the "sinner" (Lk.7,37). For if the two were one and the same person, Luke after having given the detailed account of the Lord's anointing by the sinner would certainly not have introduced the Magdalene in the very next chapter merely with the laconic remark that the Lord had driven seven devils out of her (Lk.8,2).

The Source of Confusion

How the three women came to be identified as one is easy to see. First of all there was the similarity of the episodes of the anointings, which easily led to the opinion that one and the same woman had anointed Jesus first in the house of the Pharisee in Galilee and again in the house of Simon the Leper in Bethany, particularly since the aforementioned Pharisee had the same name of Simon (Lk.7,40 and 44) — although it should be remembered that this name was extremely common among the Jews. Moreover, John (11,2) remarks that "it was Mary who anointed the Lord with ointment, and wiped his feet dry with her hair."

Since this remark occurs earlier than the narrative of the supper at Bethany, the idea suggested itself that these words referred to Luke's narrative of the earlier anointing by the "sinner." But the notion was an error. Even taken by itself, such an identification of a person by a reference to some characteristic circum-

Correspondence

stance can easily point ahead to something the author intends to relate in detail later in his story (cf. Mk. 3, 19: "... and Judas Iscariot, he who betrayed him"). In this instance, moreover, the remark can refer only to the subsequent anointing. For, "the sinner" did not anoint "the Lord," but only his feet; and she did not dry the ointment but her tears with her hair, before she anointed the Lord's feet with ointment.

Once Mary of Bethany had been identified with "the sinner," however, only one short step was needed to identify both with Mary Magdalene. After all, the Lord had "driven seven devils out of her"; she would, therefore, have been "the sinner."

In point of fact, the only thing

the three women have in common is their tremendous love for the Lord. But even this love reveals, on closer view, three distinctive shadings. The passionate contrition and gratitude of the converted sensualist "sinner" in Galilee is altogether different from the contemplative silent and interior love of Mary of Bethany, even if the latter once dares to do, in the comparative privacy of the house of the close friend and neighbor, Simon the Leper, what the other one had done publicly in the house of a strange and hostile Pharisee who despised and condemned her.

Even so, Mary of Bethany does not express her personal feelings as violently even now as the woman of Galilee who allows her tears of contrition to flow without regard for the shocked stares and gibes of a hostile audience.

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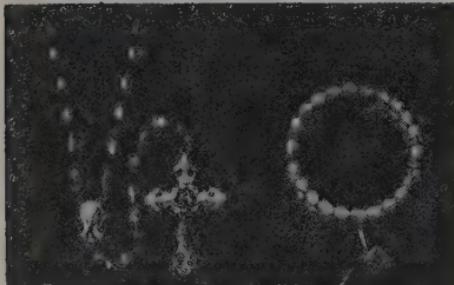
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And again, how different from these two is the energetic love of Mary Magdalene who follows Jesus along all the weary miles of his journeyings to serve him and his cause and who, even at the tomb, does not give up until she has found, not the missing corpse but her risen Lord.

It seems high time, therefore, Professor Lauck concludes, that the preachers as well as the writers of books on meditations and devotions would begin to base their material on the historic facts. For, religious inspiraiton, if it is not to be mere play but intended to revitalize the spirit, must be founded squarely on historic truth.

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Good Reviews

I WISH to offer a hearty second to Father Leonard's article on book reviews in the August issue. When I go to a Catholic book store to pick out some books I usually feel like a boll weevil at the edge of a cotton patch — I don't know where to begin. It was stated recently in *Emmanuel* that there are some 700 Catholic titles published each year. One needs help to choose from among this deluge of books, and book reviewers should provide this help.

I have found, however, that book reviews are often like last year's *Ordo*, absolutely useless. This is especially true of books about spiritual topics. It seems

that some reviewers have developed what a writer in *The New Yorker* a few years ago called: "the Reader's Digest mentality." Everything is "the most wonderful," "the most unforgettable," "the most amazing," etc. Just make a spot check of the book-review section of some of our Catholic magazines and see the complimentary adjectives flow like a TV commercial. It may be that some of these books are good, but they aren't all good. I know, because I have read some of them.

I think that Father Gustafson's critique of *Conscience of a Conservative* was an example of good reviewing. Though a little longer than the average review, as was warrented by the importance of the book, it showed that the reviewer had read and digested the book and then passed critical judgment on the merits and de-

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merits of it. Let's have more good book reviews.

Sincerely yours in Christ
David Meurer
Castroville, Texas

Appreciates Fr. Gounley

AM grateful for Fr. Gounley's analysis of the Hagmaier-Gleason book, and glad I didn't buy it. We can get along very well without Freud and his "id" and other confused jargon. I should think offhand that a priest can get out of Genicot all the ability he needs to counsel Catholics.

Sincerely in Xto,
Edward M. Gallagher
Albuquerque, N.M.

Hypnotizing The Scrupulous

Dr. Odenwald's article on the facts of hypnosis in the September issue is informative, scientific and up to date. But in emphasizing the fact that most dangers do not come from hypnotism itself or from hypnotism prudently administered by a competent, reliable and responsible operator, he perhaps tried to prove too much when apparently he denied that hypnotism can be the occasion for moral delinquency. He wrote that "hypnotism cannot be used for immoral purposes."

It is quite true that hypnotism as such does not render the patient unconscious, nor does it cause him or her to commit future crime, nor does it weaken the will of the

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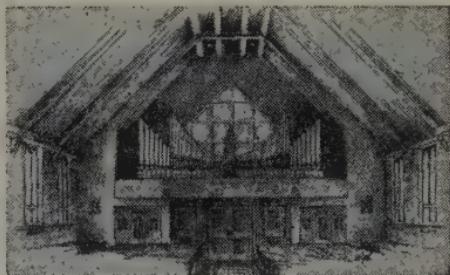


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hypnotised so as to make him completely irresponsible, just in case the operator attempts to suggest immoral thoughts or even perform obscene touches, while the patient is being put into the subconscious state or thereafter.

We do not say that the operator could get by with such malfeasance in the long run; but we do say that mere competence as such is no guarantee against malfeasance. And hence we think that there is at least the possibility that patients who are not strong-willed and virtuous when under the hypnotic influence of agnostic, atheistic, materialistic operators, must still be warned against moral dangers *coincident with hypnosis*, if not the direct effect thereof.

Point No. 2: We regret that Dr. Odenwald did not explain the cryptic remark: "If in hypnosis you take away a man's scrupulousity, he may lose his faith."

Was there a misprint? Does he imply that even a competent and morally reliable psychiatrist like himself finds it difficult or dangerous to apply hypnosis to scruples? Is the danger an intrinsic one, insofar as it is difficult to dissociate a false and obsessive guilt complex from a true and necessary sense of sin? There must be some way to dissociate these elements not only in morals but also in scientific methods of healing this type of mental obsession and emotional imbalance. Given scientific competence and moral reliability on the part of the psychiatrist, we see no reason why at least some scrupulous obsessions might not yield to a wise

and judicious use of hypnotism. No doubt there are better ways.

The Sense of Sin

The basic danger for the psychologist, psychiatrist, hypnotist is the failure to distinguish between *actual guilt* and a *mere guilt complex*. Even though distinct, they can exist side by side in the same patient. Some scrupulants are notoriously lax in things outside their partial guilt complex.

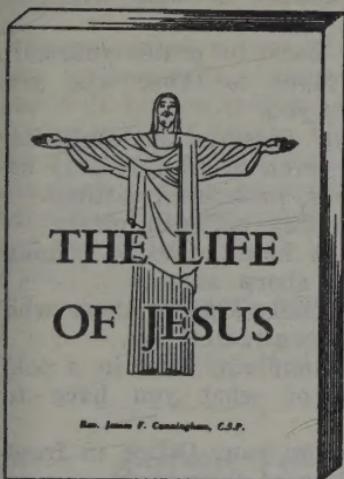
Let's not throw the baby out with the bath water!

Several years ago we found it necessary to dissent from the bold and bald advice given by a famous French scientist and naively copied in a theological digest. The scrupulant was advised to ignore sin, to ignore all guilt and act as if sin did not exist. This means that it was taken for granted that the "complex" embraced the whole moral law in the individual conscience under view — which would make him a complete and total "scruple," or else it meant that to rid him of his scruples, he would have to sacrifice also his very sense of sin and guilt. The two do at times seem inextricable.

Then there is a case we met with in actual practice. A lady had been counselled to confess only her past sins and these in a generic way. She should have been told to forget the past except in her contrition and penance; and to concentrate on God, on her house work, on her daily prayers, on the next day's Holy Mass and Communion, on God's infinite love and mercy. And to forget about herself. As to the obsession of guilt, this can be ignored by positively directing the mind and heart to God. It can even be buried in the heart of Jesus, sanctified by the blood of the Lamb, accepted

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as a cross on the way to Calvary, as a means and a spur to abandoning oneself into the arms of our heavenly Father. This is far better than merely ignoring fruitless worries and needless anxieties. It is infinitely better than ignoring all sense of guilt, for the simple reason that the partial "scruple" has other real sins to repent of and atone for; and the total "scruple" has to atone for past attachment to sin and for his present lack of complete confidence in God and submission to his confessor.

If the psychiatrist has no other way but to rob the patient of his basic sense of sin, then he is conscience-bound to keep hands off and let the patient keep his scruples. For it is better to be scrupulous about "nothing" than to be godless and deprived of moral sense in everything.

Albert F. Kaiser, C.P.P.S.
San Pierre, Indiana

Self-Denial For The Priest

WE often hear about the necessity of penance for Christians. Often we hear about its importance for priests. Not too often are definite practices of penance listed because no one wants to go on record as advocating this or that act of self-denial. Perhaps they fear that their confreres will condemn them for not practicing what they preach.

However, recently I saw such an enumeration of such valuable acts and I am taking the liberty

of passing them on to anyone who feels that he should inject some "honest" sacrifice into his spiritual life. Good luck if you want to try some on for size.

Forego reading a newspaper or magazine (not **THE PRIEST!**), or listening to a T.V. or radio show.

Omit looking in shop windows while on the street.

Do not boast or praise yourself.

Do a favor to those who are subject to you.

Give up desserts, or cocktails, smoking (even partially); pray on your knees, instead of sitting.

Omit eating between meals.

Accept a humiliation or rebuke without a sharp answer.

Be especially kind to those who annoy or contradict you.

Never complain, even in a joking way, of what you have to suffer.

Try to say your Office in front of the Blessed Sacrament.

Make an extra visit to the Blessed Sacrament.

Use more denial of your eyes during daily duties.

Humbly,
Unmortified

St. Joseph in the Canon

PARISHIONERS of St. Joseph's Catholic Church in Capitola, Calif., have secured more than a thousand signatures on a petition to be mailed to Pope John XXIII requesting that the name of St. Joseph be included in the Canon of the Mass.

Members of the Capitola church were inspired by the action of Monsignor Joseph M. Phelan, 85-year-old pastor of St. Joseph's in Capitola for more than 30 years, who petitioned the Holy Father in a personal letter on December 4,

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1959 to consider the insertion of the name of St. Joseph immediately after the august name of Mary ever Virgin in the prayer "Deliver us O Lord" which follows the "Pater Noster."

Spearheading a concentrated effort to honor St. Joseph in this way will be the mailing to Rome of the parish petition. This is being followed by the mailing of a thousand similar requests to parishes and religious orders throughout the United States to do likewise.

Sincerely yours,
V. B.
Capitola, Calif.

Bishop Pike Not A Mason

WITH reference to Mr. William J. Whalen's "Freemasonry Today" in your July issue, p. 638: I do not know who is the more surprised, myself or the Masons, to discover that I have been granted membership in that organization. Since I am not a member of that Lodge, and since I have not, on all occasions, approved of the group's public stands,* I would very much appreciate a retraction.

With every good wish,

Sincerely,
X James A. Pike
San Francisco

* In fact, in this state two years ago I fought them vigorously in their attempts to tax parochial schools and also rebuked the issuance of anti-R.C. literature.

— X J.A.P.

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